# THE APOSTASY OF THE LATTER TIMES. OR THE GENTILES THEOLOGY OF DÆMONS:

Revived in the LATTER TIMES Amongst Christians, in worshipping of Angels, deifying and invocating of Saints, adoring and tempting of Reliques, bowing down to Images, worshipping of Crosses &c.

Delivered in publique some yeares since in severall Discourses upon *1 Tim.* 4 1,2,3.

TOGETHER WITH

A PARAPHRASE AND EXPOSITION

Of the Propheſy of St. *Peter*, concerning the Day of CHRIST's second comming. Described in the third Chapter of his second Epistle. As also, How the Conflagration or Destruction of the WORLD by Fire (whereof S. *Peter* speaks) and especially of the *Heavens* is to be understood.

By *JOSEPH MEDE* B.D. Sometime Fellow of CHRISTS Colledge in *Cambridge*.

*The Third Edition corrected.*

*LONDON*, Printed by *T.R.* for SAMUEL MAN dwelling at the *Swanne* in St. *Pauls* Church-yard. 1654.

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1654

# Dr. TWISSE:
## HIS
## Preface to the Reader.

Ino vendibili non opus est suspensa hedera: *A cup of good wine will be known where it is without any Ivy bush; such is the following Discourse, and so I am perswaded it will approve it selfe unto all unpartiall and judicious Readers. Many yeers agoe I was acquainted with it, by the authors owne hand: For such was his scholasticall ingenuity; I found him most free in communicating his studies; right like unto the description of the Scholar in* Chaucer.

Sounding in mozall vertue was his speech,
And gladly would learne, and gladly teach.

*And sometimes he dealt plainly with me, in telling me the reason why: and that was, because he found me so inquisitive after his meditations: whereas those with whom he familiarly conversed, were nothing so. The truth is, I was exceedingly taken with his notions; for he had a Critical wit, and affected to correct common errours: and herein he seemed to me exceeding happy, Demonstrating not only acutenes of wit, and clearnes of conceit, but solidity of judgement. And therefore from the first time, that I grew acquainted with him, I made bold to improve my acquaintance to the uttermost of mine own advantage scholasticall, encouraged thereunto by his facility and ready condescension to my requests,*



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2. The beginning of our familiarity was occasioned by a rumour spread of his opinion, concerning the glorious Kingdome of Christ here on earth, which many hunderd yeares agoe was cryed downe, as the Errour of the Millenaries: and Augustine himselfe, though confessing that at first he liked the same, yet sheweth how that afterwards he was taken off from it, & upon what ground. And it seemed wondrous strange to us, that such an opinion should after so many hundred yeares be revived; and that in so strange a manner, as now we finde, both amongst us, and amongst outlandish Divines. Nevertheless my selfe being firmely set upon studies of another nature, I had no great edge so much as to hearken to it, much lesse to take it into consideration. But a friend in the Countrey sometimes urged me to write to an acquaintance in London; and to entreat him to enquire of Master Mede, whether he were of the same opinion with Piscator and Alstedius concerning the first resurrection and the glorious kingdome of Christ. And hereupon shortly after, word was sent me, that he did agree with Piscator in this, that some shall rise a thousand yeeres before others; but he differed from him in this, that Piscator thought this Reigne of Christ should be in heaven; but I (said Master Mede) agree rather with Alstedius, and conceive that the thousand yeeres reigne of Christ shall be on earth. Yet herein he differed from Alstedius; that whereas Alstedius was of opinion, that the thousand yeers reigne of Christ should be after the day of judgement; Master Medes opinion was that it should be in & Durante die judicii, in and during the day of judgement; which day of judgement should continue a thousand yeares, beginning with the ruine of Anti-

*Antichriſt, and ending with the deſtruction of* Gog *and* Magog. *And that* Camerarius *writing upon* Plato's Alcinous, *teſtifies that the* Rabbines *among the* Jewes *write, that the ſeventh thouſand yeers ſhall be the great day of judgement, or the judgement of the great day. And* Hierome *upon the ſixty fifth chapter of* Eſay *confeſſeth, that it was a tradition among the* Jews, *that the Meſſias ſhould reigne a thouſand yeares in new* Jeruſalem.

3. *When I heard this, my Spirit was ſtirred up in me to lay aſide for a while my ordinary ſtudies; and to take this into conſideration; and I prayed Maſter* Mede *to give me leave to propoſe my reaſons againſt this opinion of his. And the truth is, the improbability of it ſeemed very pregnant unto naturall reaſon; and divers arguments that way offered themſelves, which ſeemed to be of very difficult (if at all poſſible) ſolution. And over and above it ſeemed very contradictious to diverſe plaine paſſages of holy Scripture. Maſter* Mede *very readily enterteyned the motion, and preſcribed me a time after which he ſkould be at leaſure for me; and in a letter after this, in his familiar manner asked me ſaying; when come your* Queries? *I accepted his courteous anſwer, and ſent up unto him, firſt and laſt, twelve arguments againſt that opinion of his; and at the firſt I ſent him ten, with an anſwer deviſed by my ſelfe to nine of them; for ſo I had promiſed him, namely that I would bethink my wits of what poſſibly might bee ſaid in the ſolution of them, according to the ſtraitneſſe of my invention, leaving it to him to approve, or correct, or adde, as he thought good. And whereas I could deviſe nothing at all in anſwer to my tenth argument, he ſent me a large anſwer thereunto in three ſides of a ſheet of Paper;*

*whereby*

whereby I well perceived, that my best arguments had been known to him, and examined before I devised them.

See Mr. Mede's Diatrib. fourth part. pag. 473.

4. After this, I came acquainted with many discourses upon the same argument, one Printed at Hannow in Germany, De die novissimo, Of the last day; a few onely were Printed; Two copies (and no more) were brought into England; Master Mede bought them both, and sent me one of them to Copy it out, which we did. After this, no lesse then seven manu-scripts were sent me from one Divine, treating of this and other mysteries. Now here I cannot but confesse my corruption, for I received them by way of a bribe. And indeed I was to doe him a favour (which yet was never done, the death of a speciall Friend preventing it) and I dealt plainly with him, and told him I would not sell my favours Gratis; I would be well paid for them. And therefore whereas I heard he had strange notions upon the Revelation, and touching the mysteries of the first resurrection, and Christs Kingdome; I looked to be fee'd with the communication of them; with promise to return them safely, after I had suckt the honey out of them, though he had never a whit the lesse for that; such is the nature of spirituall commodities. The good man sent me word, that such bribes would never make me rich: But I returned answer, that they would make me more rich then the enjoying of all the treasures of Æthiopia, and the hill Amara to boot: And here I found rich mines indeed, even all the mysteries belonging to Christs glorious kingdome set downe apart, by way of question, and a solemn resolution thereof, with proofes adjoyned out of holy scripture. Since that, I have met with divers choyse pieces of the same argument; some prosecuting a few parts thereof only,

and

*and others more. But let that passe; I returne to Master* Mede.

*Many letters passing betweene us, he had occasion sometimes to touch upon somethings, whereof he had written more at large, either by occasion of Chappell exercises, as he called them, or in more operous and large discourses. I was glad to observe such precious birds of Paradise spring; and thereupon insinuated with him further, entreating him to communicate such exercises of his to me. And truly I found such exemplary favour with him, that he would scarce deny me any thing. Thus I came to be partaker of divers Chappell exercises of his, one whereof was a notable discovery of the common errour, about* Zipporahs *circumcising of her childe, as if she did it in discontent and in spleene, throwing the foreskin at* Moses *feete, and saying,* Thou art a bloody husband: *But Master* Mede *brings it about to signifie the ordinary forme of expression used in that Sacrament, which was to this effect;* Thou art my blood, sonne; *and he proves it both out of notable circumstances of the story of* Moses, *and out of the Rabbines, acknowledging that forme, and applying it to that fact of* Zipporah.

5. *I confesse there hath been some difference between us about ceremonies, as about the lawfullnesse of bowing towards the Altar, and about the holinesse of Churches, whereof he was as zealous, as his Lord of* Canterbury, *or rather more; for he held it unlawfull to pull downe Churches, they being places separated for Gods use, and his peculiar: wherein he followed Master* Hookers *conceit, in the fifth booke of his* Ecclesiasticall Policie. *But his Lord of* Canterbury *did not hold it unlawfull*

lawfull to pull downe Saint Gregories. That axiome, Eadem est ratio loci & temporis, There is the same reason of time and place, deceived him, as it deceiveth many; for where it doth hold, it holds only in reference to time, and place, naturall. And indeed, time is only naturall, but place may be artificiall, and such is a Temple. That is, for the generall notions of them; then as touching the speciall notions of them, herein is a vast difference. For the proportion of time is very considerable for the advancing of Gods service, as one day in seven, rather than one day in a fortnight, or one day in a moneth; the like cannot be said of the proportion of place. And lastly, the time of Gods worship is defined by God, still even under the Gospell, namely, the Lords day; not for any place defined by him. And truely the Lord seemed to me by speciall providence to cast us upon a debate about the holinesse of Churches. And it was high time to enquire into it, superstition in this kinde of late strangely encreasing. The Austine disputations in Oxford, which were wont to be kept in Saint Maries, of late I heare are excommunicated thence. I wonder the Act, and the exercises thereof, are not translated to some other places, for feare of prophanation: and the Terræ-filius, or Prævaricator, must take heed observing the old forme of exercising their pleasant wits in facetious discourse, for feare of prophanation, which cannot be salved by ought but Doctor Cozens his Devotions: Yet were not the same kindes of exercises performed at the same time, and in the same place, in the time of Popery: Whence it followes, that either they were more prophane than we now adayes, or we more superstitious than they.

6 But

6. *But whereas some were too forward in censuring Master* Mede, *as complying with the times in this, it is well knowne, that twenty yeares and more, before that last sermon of his, whereat divers took great offence; he had maintained his opinion that way, and upon a text very plausible at first sight to justifie it,* Lev. 19. 30. Ye shall reverence my Sanctuary; *which text may easily miscarry an honest man, and a good schollar, into an opinion of reverence due unto Churches, either civill or religious, or of a middle size betwixt them, as some (I heare) have very unhappily set their wits on work to devise; as if man made after Gods image, were bound to performe reverence to the work of his own hands. But if we seriously consider the two parts of the text, and duly weigh and compare them together, we shall soon finde, how the meaning of the one will give light to cleare the meaning of the other, for thus it runnes,* Ye shall keep my Sabbaths, and reverence my Sanctuary.

*Now the keeping of the Sabbath is clearly no other, than the reverencing of God upon the Sabbath: so say I, the reverencing of the Sanctuary is no other, than the reverencing of God in the Sanctuary. In all this I have spoken nothing of the vast difference between the Temple at* Jerusalem, *& our Temple and Chappels, every one whereof amongst us, for devotion thereunto, is compared with the Temple of King* Salomon; *whereas there was but one Temple for all the Scribes, and into that Temple none presumed to come but the Priests and into the* Sanctum Sanctorum *no Priests, but the High Priest, and that but once a year. The truth is, both the Sanctuary, at the first, and the Temple throughout, were Ceremoniall, both whole and part, and*

*all the services thereof; and so God made use of it, as of sacrifices, to communicate mysteries of godlinesse unto his people. Yet I confesse I have heard some in great state, to professe that the Temple was morall, that is, the building of it a morall duty: But I prove it was not; if it were morall, then all the Church of God for 1600. yeares before the flood, and some 1200. after, till the building of the Temple, failed of the substance of a morall duty; for till then they had none. Againe, if it were a morall duty, then God commanded it from the first, either by word, or by writing it in mans heart; not by word, as appeares by Gods owne profession made to* David, 2 Sam. 7. 7. In all the places wherein I have walked, with al the children of Israel, spake I one word with any of the tribs of Israel, when I commanded the Judges to feed my people Israel; or said I, Why build ye not me an house of Cedar trees? *If written in mans heart; then all along so many ages, the people of God sinned against their consciences, in not building a Temple unto God.*

7. *But perhaps there is some colour at least, or shew of reason to prove this? and what may that be? is it that of* Solomon *to the King of* Tyrus? 2 Chron. 2. 5. The house which I build is great, for great is our God above all gods. *Here seemes to be an intimation, that the house must be answerable to the greatnesse of God: whereto I answer: Then belike it is a morall duty to build an house answerable to Gods greatnesse. But, say I, this is meerly impossible to man in the State of Innocency; therefore this is no morall duty. Such an house had need be as bigge as all the world, from the outermost cape of heaven, to the center of the earth, yet that not answerable;*

*for as* Solomon *saith, verse 6. The heavens of heavens cannot conteyne him; but I do it to burn incense before him. Yet it became* Salomon *in undertaking it to goe through with it answerably to the glory, wherewith God had adorned him: But the patterne of it was delivered to him by* David *his Father, and his Father received it by revelation. Surely it hath been in the power of heathens since that time to build temples exceeding the glory of the Temple built by* Salomon: *witnesse the Temple of* Diana *at* Ephesus: *and that of* Fez *at this day. Surely the richer Potentates are, the more they are enabled to build more glorious Temples: And the greatest States of the world at this day are heathenish, not Christian.*

8. *But to the matter in hand, Amongst the cheife pieces which Mr.* Mede *was pleased to communicate unto me, this of the Apostasie of Latter times, as it was the largest of all the rest, so it gave me greatest content; both for the interpretatien he makes of the text in* Paul, *different from all former interpretations of course, which he shews to bee most agreeable to the text; and that it affordes new and more plentifull matter of meditation, both as touching the doctrines of Damons, opening the meaning thereof, & shewing what they are: and as touching the description of those persons, who were the founders of them; which openeth a large field of discourse, and that so pertinently and fully exemplified by the Author, as cannot but give great content to the Protestant Reader; the foule superstitions and corruptions in use among the Romanists, being represented to the life, and that with great variety of reading, together with the explication, and illustrati-*

on of some very obscure passages in Daniels prophecy.

9. I had sometimes a dispute with Doctor Sibs about Master Medes explication of Saint Pauls phrase, the doctrines of Dæmons, which he took to be somewhat violent and strained; But I professed freely, I saw no just reason for such a censure. It is true we commonly conceived the word Dæmoniorum, to be Genitivus efficientis, a genitive case noting the Author or efficient cause. But Master Mede takes it to be Genitivus materiæ, the Genitive case noting the matter, or subject. Now all the learned and judicious know it to be as usuall to take the genitive case in this latter sense, as in the former; and therefore no racking of the text is committed by him in this: Whereas on the other side, Beza despaires of making Paul speak true Greek, unlesse by Dæmons we understand false Prophets. But Master Mede, by his interpretation is driven to no such shift, but preserves the integrity of the language, as well consisting with his interpretation.

10. I have heard others highly commend this discourse of Master Medes, as a choice piece, as Master Steven Marshall by name, that worthy Preacher. My opinion is, that never was the defection of the Church of Rome, and the native genius thereof more lively, and clearely, and learnedly set forth, as most exactly answerable to that which the Scripture hath foretold, then by Master Mede in the opening and expounding of this text, whereupon he insists, and accommodating the manners of the Church of Rome in the latter dayes thereunto; and by Master Potter in his learned and accurate discourse of the number of the Beast 666, whereof Master Medes judgement

*was, that it was the greatest discovery that hath been made since the world began. Much adoe I had to draw him to peruse it; and give me his judgement of it: for he feared it would prove but a fancy; but after he had perused it, he sent me word, that he did not think it possible that a matter of such reality and solidity could be wrought out of it.*

WILLIAM TWISSE.

# The Catalogue of the Authors.


A

Acta Stephani Monachi.
Æmilius Sura apud Paterculum.
Ambrosius.
Ammianus Marcellinus.
Apuleius.
Arnobius.
Athenagoræ legat. pro Christ.
Augustinus.

B

Balæus.
Baronius.
Basilius.
S. Benedicti Reg.
Beza.
Budæus.

C

Cæsarius.
Calvinus.
Castellio.
Cedrenus.
Celsus apud Originem.
Chemnitius.
Chrysostomus.
Cicero.
Clemens Alexandrinus
Clementis alterius constitutiones.
Concilium Chalcedonense
Concilium Constantinopolitanum.
Concilium Laodicenum.
Concilium Nicenum 2.
Constantinus Manasses
Cosma Megalianus.
Cyrillus Alexandrinus
Cyrillus Hierosolym.

D

Damascenus.
Diodorus apud Eusebium.

E

Epiphanius.
Evagrius.
Encherius.
Eunapius.
Eusebius.

F

Fasciculus temporum.
Florus.
Franciscus Iunius.
Fridericus Sylburgius.

G

Gennadius de viris illustribus.
Graserus.
Gratianus.
Gregorius magnus.
Gregorius Nazianzenus.
Gregorius Nyssenus.
Gregorius Turonensis.

H

Hermes Trismegistus.
Herodotus.
Hesiodus.
Hieronymus.
Hilarius.
Hyperius.

Iamblycus.
Interpres Areta.
Interpretes Septuagint.
Interpres Syrus.
Interpres Vulgatus.
Ioannes Curopalata.
Ioannes de Nicol.
Ionathan.
Iornandes.
Iosephus.
Irenæus.
Iustinus Martyr.

K

Kircheri concordantia.

L

Lactantius.
Legenda aurea.
Leo magnus.
Linacer.

M

Martin: Lexicon.
Melanthon.


Melchior

*Melchior Canus.*
*Miracula B. Virginis, lib. Ital.*

O

*Oecumenius.*
*Oenomaus apud Euſebium.*
*Onkelos.*
*Origines.*

P

*Paterculus.*
*Paulus Diaconus.*
*Philo Biblius.*
*Plato.*
*Plutarchus.*
*Porphyrius.*
*Poſſevinus.*
*Procopius.*
*Pſellus.*
*Ptolomæus.*
*Purchaſs pilgrimage.*

S

*Sammon. Serenus apud Macrobium.*
*Sanchuniathon apud Euſebium.*
*Servius.*
*Sigonius.*
*Simeon Metaphraſtes.*
*Sleidanus.*
*Socrates, hiſtoricus Eccleſiaſticus.*
*Stephani, Robertus & Henricus.*
*Suidas.*
*Surius.*
*Syneſius.*

T

*Targumin & Targumiſta.*
*Tertullianus.*
*Theodoretus.*
*Theodorus apud Baronium.*
*Theophanis miſcel. hiſt.*
*Theophanes presbyter apud Baron.*
*Theoſtrictus.*
*Tremelius.*
*Trithemius.*

V

*Varro.*
*Vatablus.*
*Venantius Fortunatus apud Biblioth. Patrum.*
*Vincent. hiſtor.*
*Virgilius.*

Z

*Zozomenus.*

Melchior Canus.
Miracula B. Virginis, lib. Ital.

O

Octuniensis.
Oemmaus apud Eusebium.
Onuclos.
Origines.

P

Paterculus.
Paulus Diaconus.
Philo Biblius.
Plato.
Plutarchus.
Porphyrius.
Pesevinus.
Procopius.
Psellus.
Ptolemaeus.
Purchas's pilgrimage.

S

Summon. Serenus apud Macrobium.
Sanchuniathon apud Eusebium.
Servius.
Sigonius.
Simeon Metaphrastes.
Slemanus.
Socrates historicus Ecclesiasticus.
Stephani, Robertus & Henricus.
Suidas.
Surius.
Syncsius.

T

Targumin & Targumista.
Tertullianus.
Theodoretus.
Theodorus apud Baronium.
Theophanis miscel. hist.
Theophanes presbyter apud Baron.
Theosterictus.
Tremelius.
Trithemius.

V

Vatry.
Vatablus.
Venantius Fortunatus apud Biblioth. Patrum.
Vincent histor.
Virgilius.

Z

Zeusmenus.

# THE APOSTASY Of the Latter Times.

A Treatise on 1 *Timothy* Chap. 4. Ver. 1, 2, 3.

Τὸ δὲ Πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, &c.

Which I conceive may be thus translated, viz.

*Howbeit the Spirit speaketh expresly, that in the latter times some shall revolt from the Faith, attending to erroneous spirits and* * *Doctrines of Demons, through the hypocrisie of lyars, having seared consciences, forbidding to marry, and* commanding *to abstaine from meats, &c.*

* *Doctrinis Deastrorum.*

THe words I have read, are a propheſie of a revolt of Chriſtians from the great myſtery of Chriſtian Worſhip, deſcribed in the laſt verſe of the former chapter: which according to the diviſion of the Ancients, ſhould bee the firſt of this: for that laſt verſe, together with the firſt verſes of this and halfe the ſeventh verſe, make

the seventh *Title* or maine *Section* of this Epistle, expressed in the Edition of *Robert Stephen*; and so supposed from the grounds of that division, to belong all to one argument. The words therefore of my Text, depend upon the last of the former chapter, as the second part of a discret proposition; that howsoever the μυστηριον ευσεβειας the mystery of Christian Religion, which is, *God manifested in the Flesh, justified in the Spirit, seen of Angels, and assumed into glory*: though this mystery was a great one, and at that time preached and beleeved in the world: nevertheless, *the Spirit* (το δε πνευμα) *speaketh expressly, that in the latter times there shall be a revolt, or departing from the faith*, though not in all parts of it, yet from a maine and fundamentall part thereof, namely, the assumption of this God and Man to the throne of glory, and the incommunicable majesty in Heaven, where he hath a name given him above every name, and whereof no creature in Heaven or in earth can be capable: which connection is the reason why the Apostle putteth this *assumption into glory* in the last place of his description, which should else in the true order have followed the words, *justified in the Spirit*, and been before *preached unto the Gentiles*, and *beleeved on in the world*. But it is the method of the Scripture, sometimes to translate the proper order, and to mention that in the last place whereunto it is to joyne, and from whence it is to inferre the next words that follow after. And unlesse this reason be allowed here, there will hardly be found any other reason of this misplacing. But more of this shall be both spoken and made better to appeare hereafter.

I come now more neere to my Text: the words whereof I divide into two parts.

First, *A description of this solemne Apostasie*, in the first verse.

Secondly, *The manner or meanes whereby it was to come to passe*, in the following verse, *viz. Through the hypocri-*

*sie*

*sie of lyars, who had seared consciences, forbidding to marry, and commanding to abstaine from meats.*

For *the description* of the *Apostasie* it selfe, we shall finde it first *generally* and indefinitely expressed both in the word ἀφιστήσονται they shall apostatize or revolt: and in the next προσέχοντες πλάναις ἀλλοίαις shall attend to erroneous Doctrines, or Doctrines of errour.

Then *particularly*, 1 What these erroneous Doctrines should be for the kinde or quality, namely new Doctrines of Dæmons, or a new Idolatry.

2 The persons who should thus apostatize, not *all* but *some*.

3 The time when it should be, in these latter times.

4 The proofe or warrant of this prophesie, it is that which the Spirit hath else where long agoe foretold *time* in the written word *verbatim*, *totidem verbis* or in expresse words. For the second part (*viz.*) *the means*, Consider first the manner or method used, *by lying hypocrisie* or *hypocriticall lying*: Secondly, the quality and description of the authors and furtherers thereof, they should be such as *had their consciences seared, who forbad marriages and meats*. Where, before I go any further, I must give an account of thus translating these latter words which I make the second part, because they are commonly translated otherwise, (*viz.*) intransitively, as referring the words of the two last verses to the persons mentioned in the first (*viz.*) those *some* who should apostatize and give heed to erroneous spirits and doctrines of devils, as they usually translate it: so that the words of the second and third verses should be the expression by particulars of that which was before generally comprized under erroneous spirits and doctrines of devils, which should consist partly in forbidding lawfull marriage, and partly in commanding abstinence from meats, thereby abridging Christian liberty.

But this interpretation seems very unlikely; for first, since S. *Paul* intendeth here to describe that great Apostasie of the Christian visible Church, as is evident by the pointing out of the time ἐν ὑστέροις καιροῖς *in the latter times*; who can beleeve that he who aymeth at this, would instance only in the smaller and almost circumstantiall errours, omitting the main and fundamental, which the Scripture elsewhere telleth us should be Idolatry or spiritual fornication. Secondly, as for errours about marriages and meats, they were not proper to the last times, but found more or lesse in the Apostles owne times, as may bee gathered by some passages of their Epistles: why should then our Apostle, here speaking of the Apostasie of the last times, instance only in these things which the first times in some measure were never free from? Lastly, which I take alone to be sufficient, the Syntax of the words will not beare it, to have them so translated; for the persons in the first verse τινὲς ἀφιστάμενοι are expressed *in casu recto*, whereas the persons in the verses following ψευδολόγων, κεκαυτηριασμένων, κωλυόντων, are in the genitive: now by what Syntax can these be construed intransitively? how will τινὲς agree wth. ψευδολόγων &c. without breach of Grammar, unsampled in our Apostles Epistles? If any say, they may be referred then and agree with προσέχοντες, that indeed would be a strange sense, and nothing to their purpose, to say that Devils lie, have seared consciences, and forbid marriages and meates. But to construe it transitively, and to make all these genitive cases to be governed by ἀποστήσονται, and take the præposition ἐν to signifie *Causam* or *Modum actionis*, * as is most usuall in Scripture: this, as it keepeth the Syntax true, so I hope to make it appeare hereafter to bee the very meaning, and the event most answerable thereunto, when you shall heare proved out of Story, that the Apostasie of the visible Church came in by lying wonders and all deceivableness of unrighteousnesse, managed by those who either professed or doted upon Monasticall

* *Hyperius* so expounds it in his Comm. on this Epistle.

nasticall hypocrisie; the affectation of which errours, at length surprizing the body of the Church, is that which S. *Paul* 2 *Thes.* 2. calls, not the Apostasie it selfe, but *a not-love of the truth*, for which God *gave them over to strong delusions that they might beleeve a ly*. But this is out of its place, only I have anticipated thus much, lest you should be too long in suspence of the grounds of this novelty in translating: and yet this difficulty concerning the Syntax, hath stumbled many of our later interpreters, as amongst others *Beza* who solues it only by saying that the Apostle more regarded the matter than the construction; which for my part I cannot beleeve: others who can, may if they please. I returne now unto the first part of my Text, *the description of that solemne Apostasie*; where I will consider the five parts or points thereof as I have propounded them, though it be not according to the order of the words. And first in the more generall expression of the words, as I called it: I say in these words, ἀποστήσονται τὴν πίστεως, & προσέχοντες πνεύμασι πλανοῖς ἀποστήσονται, is as much as to say, *they shall make an Apostasie*; now ἀποστασία in Scripture-use, when it looks towards a person, signifies *a revolt* or rebellion; when towards God, *a spirituall revolt* from God or rebellion against divine Majesty, whether totall, or by Idolatry and serving other gods; for the Seventy, whence the New Testament borrows the use of speech, usually translates by this word the verb מָרַד *to rebell*, and מֶרֶד *rebellion*; both which when they have reference to a spirituall Soveraignty, meane nought else but *Idolatry* and serving of other gods, as may appeare *Josuah* 22. 19. where the Israelites supposing their brethren the Rubenites and Gadites, in building another Altar upon the banks of *Jordan*, had meant to have forsaken the Lord and served other gods, they said unto them, תִּמְרְדוּ you have *rebelled* against the Lord, and presently, *rebell* not against the Lord, nor *rebell* against us; where the Seventy hath

ἀπὸ τοῦ κυρίου μὴ ἀποστάται γενήθετε, καὶ ἀφαιρεῖν μὴ ἀποστάτου, and in the two and twenty verse מרו *rebellion* is translated ἀποστασία in the words, the Lord God of gods he knoweth if it be in *rebellion* or transgression against the Lord; also *Numb.* 14. *ver.* 9. when the people would have renounced the Lord upon the report of the spies, *Josuah* and *Caleb* spake unto them; saying, אל תמרדו *rebell ye not*, where the Seventy hath ἀπὸ τοῦ κυρίου μὴ ἀποστάται γένεσθε *be not apostates from the Lord*; so *Nehem.* 9. 26. in that repentant confession which the Levites make of the Idolatry of their nation, they were disobedient say they וימרדו and *rebelled*: against thee: the Seventy hath ἔλλαξαν καὶ ἀπέστησαν ἀπὸ σοῦ, and *Daniel* in the like confession chap. 9. ver. 9. מרדנו the Seventy hath ἀπέστημεν *wee have rebelled*; so the Idolatry of *Ahaz* 2. Chron. 28. and 29. is by the same interpreters called ἀποστασία αὐτοῦ and he ἀπίστη ἀποστάσει ἀπὸ τοῦ κυρίου *revolted* greatly from the Lord.

I will not trouble you with the places where מרד translated ἀφίστημι is used for *treason* and *rebellion* against earthly Princes, which are many: it is sufficient to gather from what we have quoted, that apostasie having reference to a soveraignty and Lordship, betokens a withdrawing of subjection and service therefrom; which if the soveraignty and majesty be divine, is done by Idolatry, * and service of other gods, as well as if the majesty of the true God were renounced altogether. The use of the New Testament is answerable, *Hebr.* 3. 12. Take heed lest there be in any of you an evill heart of unbeliefe, ἐν τῷ ἀποστῆναι *in departing* from the living God, and which is more neer to our purpose, S. *Paul* in his 2. *Thes.* 2. meanes no other thing in his prophesie of the man of sinne by ἀποστασία that Christian Idolatry, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία (*Syr.* מרדן תלא) πρῶτον unlesse that *apostasie* come first, that is, unlesse there be a breach of allegiance and faith given unto Christ, by Idolatry under Antichrist, the like therefore I conclude to bee intended in my

* Hence the phrase in Scripture *fornicaria Deo*, to apostatize from God by spirituall fornication: *vide* Psa. 73. Hosea 9. 4. Ezek. 23

Text

Text by ἀποστάσεσθαι τῆς πίστεως, namely, that in the latter times men should break their oath of fidelity to Christ, that in and through him alone they should approach and worship the divine Majesty: and so hath the use of the word ἀποστασία taught us something, at least it hath wrought an indefinite suspicion of what should befall Christians in the latter times; howsoever we are yet in suspence whether this departing from Christ and the mystery of godlinesse should be *totall* in not acknowledging him at all, or whether *hereticall* in serving other gods besides him. For the Jewes we know, when they forsook the Lord most, yet did not forsake him altogether, but their apostasie was in not serving him only and alone, but others besides him, as Calves, the host of Heaven, and *Baalim*.

Let us therefore see if the next generall words will affords us yet further information, *viz.* προσέχοντες πνεύμασι πλάνοις *attending to erroneous spirits*, or as some read, πνεύμασι πλάνης *spirits of errour*. It would be unprofitable and tedious here to tell of the divers use of this word *spirit*, in Scripture: some take it in this place for Doctors of spirituall things, and so πνεύματα πλάνα, or as some read πλάνης should be Doctors of errour.

טעות and טעותא *i. e.* πλάνος, *Chaldæis & Targumistis est Idolum, &* טעא πλανᾶσθαι *est Idola colere & scortari.* Rom. 1. 27. 2 Pet. 2. 18. 2 Thes. 2. 18.

But I had rather take *Spirits* in this place for *doctrines* themselves, for so Divines observe it to be used 1 *Joh.* 4. 1. μὴ παντὶ πνεύματι πιστεύετε beleeve not *every spirit*, *i. e. every doctrine* ἀλλὰ δοκιμάζετε τὰ πνεύματα but try the *spirits* εἰ ἐκ τοῦ Θεοῦ ἐστι if they be of God: ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον, because many false Prophets, &c. and so onward in that chapter πνεύματα τοῦ Ἀντιχρίστου signifies the false *doctrine* of Antichrist; so if this sense be admitted, wee are something lesse in suspense than we were, and may guesse that this revolt should not be *totall* but *hereticall*, for wee shall not easily finde the word

*spirit*

spirit to be otherwise used but either for the doctrines or Doctors of Christianity, or for heresies under the same: It seemes therefore to be some revolt from Christ by Idolatry, even in those who would seem to worship him.

But suppose it be so, yet still are we in suspence what these erroneous and idolatrous doctrines might be: For Idolatry, as we may see in the Jewish Apostasies, was of divers kindes, as worshipping the host of Heaven, *Baalim*, and the Gentiles other things besides them. But woe shall not be long in doubt, the next words will cleare the case, and tell us they shall bee διδασκαλίαι δαιμονίων doctrines of Dæmons, not which Dæmons or Devills are authours of, though it be true, as if the genitive case were active; but doctrines concerning Dæmons, the genitive case δαιμονίων being here to be taken passively, for the object of these doctrines, as in *Heb.* 6. we have διδαχὴ βαπτισμῶν being doctrines of Baptismes, and doctrines of laying on of hands, of the resurrection of the dead, and eternall judgement, and doctrines about and concerning all these: and the same use may elsewhere be found even with the word *Doctrine*, as *Acts* 13. 12. διδαχὴ τοῦ κυρίου the doctrine of the Lord, *i.e.* concerning him: so *Titus* 2. 10. and *Gal.* 2. 10. we have πίστις τοῦ υἱοῦ τοῦ Θεοῦ, the faith of the Sonne of God, *i.e.* concerning him * Semblably in my Text διδασκαλίαι δαιμονίων, are doctrines of Dæmons or *Doctrine Deastrorum*, that is, the Gentiles idolatrous Theology of Dæmons should be revived among Christians: for I take the word δαιμόνιον or δαίμων (for all is one) not in that worst sense, which no authour but the Scripture useth, but in the better and more indifferent sense, as it was supposed and taken among the Theologists and Philosophers of the Gentiles, and as it is also sometimes taken in Scripture, as I shall shew in due time.

Mean while let us first see what the Gentiles and their Theologists understood by Dæmons: which when you have heard, I doubt not, but you will confesse the deifying and

διδασκαλία μαιμονίων *Jer.* 10. 8.

* So πίστις τοῦ ὀνόματος αὐτοῦ Acts 3. 16. Phil 3. 9. πίστις Χριστοῦ πίστις ἀληθείας 2 *Thes.* 2. 13.

and worshipping of Saints and Angels, with other parts of their Idolatry, which doe this, to be as lively an image of the doctrine of Dæmons as could possibly be expressed: and such a one, as whereby the apostasie of the latter times is as by a character distinguished from the heresies, false doctrines, and corruptions of all other times whatsoever.

Dæmons, in the Gentiles Theology, were *Deastri* or an inferiour sort of deified powers, as a middle betweene the Soveraigne Gods and mortall men: so saith *Plato in Sympos.* Πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ; so say all the Platonists, and well nigh all other sects of Philosophers; I am sure most doe: for it is a very ancient doctrine, insomuch that *Plutarch* (*de defectu Oraculorum*) fetcheth this distinction between θεοὶ, *i.e.* Soveraigne Gods and Dæmons, as farre as the antiquity of *Zoroaster*: *magnas & difficiles dubitationes* (saith he) *videntur solvisse qui* τὸ δαιμονιωγὲν, *medio inter Deos & homines loco constituerunt, & quod nos cum his quodammodo conciliat & conjungit, invenerint: sive hæc Magorum, & Zoroastris doctrina sit, sive Thracica ab Orpheo profecta, sive Ægyptiaca sive Phrygica, &c.* The Soveraigne or higheſt Gods which amongst them were properly called θεοὶ, were those whom they supposed to be in the Heavens, yea in the Sunne, Moone, and Starres, whence they called them *Dii superi, Dii Cœlestes*, whom they affirme to have neither beginning nor ending, as *Apuleius* speaks *de Dæmonio Socr. Immortales sine ullo vel fine vel exordio, sed prorsus a retro æviterni.* And because they dwelt in the heavenly lights, as it were soules in bodies, *Plato* thinks the name θεοὶ first came *quasi* ἀεὶ θέοντα ἢ ἰόντα δρόμῳ. of the everlasting running and unceſſant motion of the heavenly bodies, *Plat. in Cratylo.*

Now these Soveraigne Celestiall Gods they supposed so sublime and pure as might not bee prophaned with approach of earthly things, or with the care or

managing of mortall mens businesses: and therefore they bring in that middle sort of divine Powers which they call δαίμονες or δαίμονια to be as mediatours and agents betweene the Soveraigne Gods and mortall men: thus saith *Plato* in his *Symposium* Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διαιμονίων πᾶσα ἐστὶν ἡ ὁμιλία, καὶ ἡ διάλεκτος Θεοῖς πρὸς ἀνθρώπους, God is not approached by men, but all the commerce and inter-course between Gods and men, is performed by the mediations of Dæmons, Will you see the particulars, τὸ Δαιμόνιον (saith hee) ἐστιν ἑρμηνεῦον καὶ διαπορθμεῦον Θεοῖς τὰ παρ' ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ Θεῶν τῶν μὲν τὰς δεήσεις, καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις καὶ ἀμοιβὰς τῶν θυσιῶν Dæmons are reporters and carriers from men to the Gods, and againe from the Gods to men: of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other.

And *Apuleius* in the place forequoted describes them, *mediæ potestates per quas & desideria nostra & merita ad Deos commeant, inter mortales cœlicolasque vectores, hinc precum, inde donorum: qui ultro citroque portant hinc petitiones, inde suppetias: seu quidam utrinque interpretes & salutigeri*: For saith he, *neque enim pro majestate Deum Cœlestium fuerit hæc curare*, it beseems not the majesty of the Soveraigne Gods to mannage these things of themselves. Whence it is that *Celsus* in Origen tearmes his Dæmons *summi Dei Satrapas, præsides, procuratores, Duces, qui neglecti non minus lædere possunt, quam Persarum, Romanorumvè Regis Satrapæ, præsides, ministri. &c. lib.* 8. *contra Celsum. pag.* 940. Where note by the way, that *Celsus*, as some others did, acknowledges but one Soveraigne God.

By reason of this office of mediation, *Plutarch* calls the order of Dæmons τὴν ἑρμηνευτικὴν καὶ διακονικὴν φύσιν Also ὑπηρέτας καὶ γραμματεῖς ἐπισκόπους ἱερῶν καὶ μυστηρίων &c. agreeable to the doctrine of *Plato, lib. de defec. Oracul.* the order of agents, and ministers &c.

To

To ſtay no longer here, take the ſumme of all in the words of *Apuleius* in the book forenamed, *cuncta Cœleſtium voluntate, numine, & autoritate fiunt, ſed Dæmonum obſequio, opera, & miniſterio.* And if I ſhould bring all which I might to this purpoſe. I ſhould be too tedious. *Porphyrius* in *Euſebius*, *Plutarch*, skillfull men in this kinde of Philoſophy, will ſatisfie them fully, to whom this is not ſufficient. This was the Oecumenicall Philoſophy of the Apoſtles times, and of the times long before them: *Thales, Pythagoras*, all the Academicks and Stoicks, and not many to be excepted, unleſſe the Epicures, taught this Divinity. He that had rather read a Father of the Church, let him but turne over the eighth and ninth books of S. *Auguſtin de Civ. Dei*. the eighteenth chapter of the former book, having this Title: *Qualis ſit religio in qua docetur, quod homines ut commendentur Diis, bonis Dæmonibus uti debeant Advocatis*: of the one and twenty chapter this, *An Dæmonibus nuntiis & interpretibus Dii utantur?* And of the ninth chapter of the ninth book the Title is this, *An amicitia Cœleſtium Deorum per interceſſionem Dæmonum poſſit homini provideri?* And of the ſeventeenth chapter this, *Ad conſequendam vitam beatam non tali mediatore indigere hominem, qualis eſt Dæmon, ſed tali qualis eſt unus Chriſtus.* The reading of which Titles alone were ſufficient to ſhew what was the ſuppoſed office of the Dæmons among the Gentiles.

This Philoſophy therefore ſo generall, was that, without doubt, whereof S. *Paul* admoniſheth the Coloſſians to take heed leſt they were ſpoyled with the vaine deceit thereof, as being after traditions of men, and rudiments of the world, and not after Chriſt. For ſome Chriſtians even then under a pretence of humility, of not approaching too neerly and too boldly to God, would have brought in the worſhipping of Angels inſtead of this of Dæmons; but S. *Paul* tells them, that as in Chriſt dwelleth the fullneſſe of the Godhead bodily, ſo that

he needed no colleagues of mediation; so also were they compleat in him, and needed therefore no agents besides him. *Let no man therefore* (saith he) *beguile you of your reward through humility, and worshipping of Angels, intruding into those things which he hath not seene, and not holding the head.*

Neither is the holy Scripture ignorant of this distinction of Soveraigne Gods and Dæmons: the first whereof, the Celestiall and Soveraigne Gods, whether visible or invisible, it calls צבא השמים *the Host of heaven*; The other sort it stileth by the name of *Baalim*, that is, *Domini*, or Lords. And *Manasses* the king of Idolaters was compleat for both of them: so we read 2 *Chron.* 33. 3. that he reared up Altars for *Baalim*, and made groves, and worshipped all the Hoast of heaven, and served them: and 2 *King.* 23. 5. that good *Josiah* is said to have put downe all the Idolatrous Priests which burnt incense to *Baal*, to the Sunne, and to the Moon, and to the Planets, and to all the hoast of heaven: now that these Baalims were no other than Dæmon-gods, appears by their cutting and launcing themselves, who worshipped them: 1 *King.* 18. for these tragyck ceremonies are counted by those who treat about these mysteries, as certaine characters of Dæmons: but this you shall have further confirmed in due place, where the arguments may be better understood.

*Numb.* 25. the Midianites called the people to the sacrifices of their Gods, & the people did eate. And Israel joyned himselfe to Baal Peor: But Psal. 106. it is said, they joyned themselves unto Baal Peor & ate the sacrifices of the dead.

*Deut* 32. 17. In the prophetical song of Israels Apostasie they sacrificed unto Dæmons, not to God, to gods whom they knew not, to new ones that came newly up, whom the Fathers feared not. The Seventy δαιμονίοις לשרים מקרב באו

For cutting and launcing were funerall rites, as appears Levit. 25 5 and chap. 19. 28. and Deut. 14. 1. Ier 48. 37 and chapter 16. 6. and therefore retained in the funerall worship (as they call it) of those that were deified after death: *quære*; did not God forbid his people this rite because abused to Dæmon Idolatry? yet did some transgresse it, as Ier. 41. 5. *Moses* body therefore hidden.

*Vide* Isa. 65. 4. *Idololatræ in sepulchris. Item cap.* 8. *ver.* 19 *pro vivis ad mortuos. Loc.* Isa. 8 19. *Targ. vertit nonne hæc via enim populorum colentium Idola. Vnusquisque populus ab Idolo suo requirit, vivi à mortuis:* the Seventy *sic:* οὐκ ἐθνὸς πρὸς θεὸν αὐτοῦ ἐκζητήσουσι, τί ἐκζητήσουσι περὶ τῶν ζώντων τοὺς νεκρούς. *Loc.* Es. 65 3. 4. *Targ. sic, in hortis sacrificant Idolis & adolent aromata super lateres* 4. *Qui habitant in domibus quæ edificantur de pulvere sepulchorum* משפר *& cum cadaveribus filiorum hominum morentur.* Seventy, αὐτοὶ θυσιάζουσιν ἐν τοῖς κήποις, καὶ θυμιῶσιν ἐπὶ ταῖς πλίνθοις τοῖς δαιμονίοις, ἃ οὐκ ἔστι, καὶ ἐν τοῖς μνήμασι ἐν τοῖς σπηλαίοις κοιμῶνται δι' ἐνύπνια.

This distinction also of Soveraign Gods and Dæmons, I suppose our Apostle alludes to, 1 *Cor.* 8. 5. where he saith, though there be many that be called gods, whether in heaven, or in earth; as there be θεοὶ πολλοὶ *gods many, Lords many, i. e.* δαίμονες ἐπιχθόνιοι, Dæmons Presidents of earthly things; yet to us Christians there is but εἷς θεὸς, *one* Soveraigne *God* the Father, of whom are all things, and we to him; that is, to whom as supreame, wee direct all our services; and but εἷς κύριος *one Lord* Jesus Christ, instead of their many mediators and Dæmons, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ, by whom are all things which come from the Father to us, and through whom alone we finde accesse to him. The allusion, me thinks, is passing elegant, and such as I think cannot be well understood without this distinction of superiour and inferiour Deities in the Theology of the Gentiles, they having a plurality in both sorts; and we Christians but one in each, as our Apostle affirmeth: there wants but onely the name of Dæmons, in stead of which the Apostle puts *Lords*, and that for the honour of Christ, of whom he was to inferre εἷς κύριος, the name of Christ being not to be polluted with the appellation of an Idol: for his Apodosis must have been otherwise εἷς δαίμων: or may bee hee aludes unto the Hebrew name *Baalim*, which signifies Lords: and those Lords, as I told you, were nothing else but Dæmons; for thus would Saint *Paul* speak in the Hebrew tongue, there are בעלים רבים and אלהים רבים many Gods and many Lords.

And

And thus have I ſhewed you, though but briefly in regard of the abundance the argument would afford, the nature and office of theſe Dæmons according to the doctrine of the Gentiles: I come now unto another part of this doctrine, which concerns the originall of Dæmons, whom you ſhall finde to be the deified ſoules of men after death; for the canonizing of the ſoules of deceaſed worthies is not now firſt deviſed among Chriſtians, but was an idolatrous trick even from the dayes of the elder world, ſo that the devill, when he brought in this Apoſtaticall doctrine amongſt Chriſtians, ſwarved but little from his ancient method of ſeducing makinde.

Tertul. *Idolatria parentationis eſt ſpecies, cap.* 12.

Let *Heſiod* ſpeak in the firſt place, as being of the moſt known the moſt ancient, he tells us that when thoſe happy men of the firſt and golden age of the world were departed this life, great *Jupiter* promoted them to bee Dæmons, that is, keepers, and protectors, or patrons of earthly mortalls, and overſeers of their good and evill workes, givers of riches: and this, ſaith he, is the kingly royalty given them. But heare his own words:

Αὐτὰρ ἐπεὶ μοῖρα τόδε γένος κατὰ γαῖα κάλυψεν,
Τοὶ μὲν ΔΑΙΜΟΝΕΣ εἰσὶ Διὸς μεγάλου διὰ βουλὰς
Ἐσθλοὶ, ἐπιχθόνιοι φύλακες θνητῶν ἀνθρώπων.
Οἱ ῥα φυλάσσουσί τε δίκας, καὶ σχέτλια ἔργα,
Ἠέρα ἑσσάμενοι, πάντῃ φοιτῶντες ἐπ' αἶαν,
Πλουτοδόται· καὶ τόδε γέρας βασιλήιον ἔσχον.

And hence it is that *Oenomaus*, quoted by *Euſebius*, calleth theſe Dæmon-gods Ἡσιόδεια θεοὺς *Heſiods* gods.

The next ſhall be *Plato*, who in his *Cratylus* ſayes that

that *Hesiod*, and a great number of the rest of the Poets, speak excellently, when they affirme that good men when they die attaine great honour and dignity, and become δαίμονες, which is (saith he) as much to say as δαίμονες κὶ φρόνιμοι which is, wise ones; for wise ones (saith he) are only good ones, and all good ones are of *Hesiods* golden generation.

The same *Plato de Repub.* would have all those who die valiantly in the field, to be accounted of the golden kinde, and δαίμονες *effici*, to be made Dæmons, and the oracle to bee consulted, how they should be buried and honoured; and accordingly ever afterwards ὡς δαιμονίων οὕτω θεραπεύσομεν τὲ κὶ προσκυνήσομεν αὐτῶν τὰς θήκας, i. e. their sepulchers to be served and adored as the sepulchers of Dæmons: In like manner should be done unto all who in their life time excelled in vertue, whether they died through age or otherwise: this place *Eusebius* quotes (*lib.* 14. *Prep. Evang.*) to paralell with it the then harmelesse practise of Christians, in honouring the memory of Martyrs, by holding their assemblies at their sepulchers; to the end that he might shew the Gentiles, that Christians also honoured their worthies in the worthiest fashion. But would to God that in the next ages after, this custome of Christians then but resembling, had not proved the very same doctrine of Dæmons which the Gentiles practised.

But I goe on, and my next authour shall be *Hermes Trismegistus*, whose antiquity is said to be very neer the time of *Moses*; I will translate you his words out of his *Asclepius* which *Apuleius* made latine. There having named *Æsculapius*, *Osyris*, and his grandfather *Hermes*, who were (as he saith) worshipped for Dæmons in his owne time; he addes further, that the Ægyptians call them (namely the Dæmons) *Sancta animalia*, and that amongst them (namely the Ægyptians) *per singulas Civitates coli eorum animas, quorum sunt consecrata virtutes.*

And

And here note by the way, that ſome are of opinion, that the Ægyptian *Serapis*, whoſe Idoll had a buſhell upon his head, was *Joſeph*, whoſe ſoule the Ægyptians had canonized for a Dæmon after his death.

*Philo Byblius* the tranſlator of *Sancuniathon* the ancient Phænician Hiſtorian, who lived before the times of *Troy*, and wrote the Acts of *Moſes* and the Jewes (ſaith *Euſebius*) very agreeable to the Scripture, and ſaith, he learned his ſtory of *Jerom-baal* a Prieſt of the God JEVO: *Philo Byblius* (I ſay) in a preface to his tranſlation of this Author, ſetteth downe what he had obſerved, and learned out of the ſame ſtory, and might ſerve to helpe their underſtanding who ſhould read it: namely, that all the Barbarians, cheifly the Phænicians and Ægyptians, of whom the reſt had it, accounted of thoſe for *Dii maximi*, who had found out any thing profitable for the life of man, or had deſerved well of any nation, and that they worſhipped theſe as Gods, erecting Statues, Images and Temples unto them, and more eſpecially they gave the names of their Kings (as to the elements of the world, ſo alſo) to theſe their reputed Gods: for they eſteemed the naturall Deities of the Sunne, Moon, and Planets, and thoſe which are in theſe, to be only and properly Gods: ſo that they had two ſorts of Gods, ſome were Immortals, and others were Mortals.

Thus ſaith *Phylo Byblius* out of the Phænician Hiſtory, from which teſtimony we may borrow ſome more light concerning thoſe Baalims in Scripture.* For *Baal* or *Belus*, whoſe worſhip *Jezebell* the daughter of *Ithbaal* King of *Tyre* brought into Iſrael, was a deified Phænician King of that name, as *Virgil* will tell us in that verſe concerning the Phænician Queen *Dido*: *Implevitque mero pateram, quam Belus & omnes A Belo ſoliti, &c.*

* Hieron. *in cap.* 23 Ezech *Idolum autem* Baal *ſive* Bel, *Aſſyriorum religio eſt, conſecrata à Nino Belis filio in honorem patris. Idem in* Hoſ. *cap.* 2. *Ninus in tantam pervenit gloriam ut patrem ſuum Belum referret in Deum, qui Hebraice dicitur* בעל *& in multis prophetis, maximeque in Daniele: Et juxta Theodotionem ſub Idolo Babylonis hoc appellatur nomine, Hunc Sidonii, & Phœnices appellant,* בעל.

Nay

Nay, *Baal*, or in the Chaldee Dialect, *Bel* (for all is one) was the first King of *Babel* after *Nimrod*, and the first (as is written) that ever was deified and reputed a God after death; whence afterward they called all other Dæmons *Baalim*; even as because the first Roman Emperour was called *Cæsar*: thence were all the Emperours after him stiled *Cæsars*: and it may be this is part of that which *Philo Biblius* out of *Sanchuniathon* would tell; That the Barbarians, especially the Phœnicians, &c. gave names from their Kings to such as were canonized after death. For so we see here that the Babilonians, and the neighbouring Countries, which spake the Hebrew tongue, or some Dialect thereof, called all Dæmons *Baalim*, of the first Dæmon, or deified King in the world, *Baal*, or *Belus*: for at that time when *Belus* reigned in *Babel*, was *Phœnicia*, with the neighbour people; under the kingdome of *Babel*: Whence may seeme also to have come their community of language and ceremonies; and here note a wonderfull mystery, that old *Babel*, the first pattern in the world of ambitious Dominion, was also the Foundresse of Idols, and the Mother of the fornication, and abominations of the earth.

*Eusebii Chron. Chronicos Alexandrinum seu Fasti Siculi Heron. paulo post locum proxime citatum. Didicimus inquit, exordium Dæmonis, imo hominis ib Dæmonem consecrati: Omnia enim Idola ex mortuorum errore creverunt. Idem in c. 46. Isa. Quem] c. Baal] Græci Belam, Latini Saturnum dicunt, cujus tanta fuit apud veteres religio, ut ei non solum humanas hostias captivorum, ignobiliumque mortalium, sed & suos liberos immolarunt. Cyrillus contra Julianum versus finem, Primus (inquit) regnavit in Assyiorum terra, οὗτος ἀλαζὼν καὶ ὑπερήφανος ἄνθρωπος Βῆλος, vir superbus, & arrogans, Belus qui & primas hominum dicitur a subditis nomen Deitatis accepisse, hic interpres vitiose transfert Arbelus, & ubi mox sequitur καὶ ἀπὸ Βήλου γέγονεν ὁ Νῖνος Interpres, Arbeli &c. Lactant. de falsa relig. c. 23. & ult. originem Idololatriæ ad Belum refert.*

And because we have fallen upon the naming of Dæmons, let us observe another mystery of names, out of *Plutarch* (*de defect. Orac.*) which may helpe us out, or prevent some difficulties, namely, that Dæmons are sometimes called by the names of those Celestiall gods, whose Ministers and Proctors they are, and from whom they receive their power and Divinity: As *Apollo's* Dæmon, *Apollo*: *Jupiter's* Dæmon, *Jupiter*, and so the rest. Ω γὰρ

ἕκαστος θεῶν συντέτακται καὶ παρ' ἃ δυνάμεως καὶ τιμῆς εἴληκεν, ἀπὸ τούτου φιλεῖ καλεῖσθαι: *Sicut & nostrum alius Jovius, alius Minervius, alius Mercurialis, &c. dicitur.*

Thus *Plutarch*, which *Cleombrotus* there saith, he learned of a wonderfull and profound Egyptian Hermite, who lived about the red Sea, &c.

To which is agreeable what *Eusebius Præpar. Evang. lib.* 3. *cap.* 2. quotes out of *Diodorus, viz. Ægyptios asserere mortales multos propter beneficia, in Deos relatos, & eorum aliquos cœlestibus Diis cognomines.*

The same *Plutarch* in the same place doth acquaint us with this pretty conceit, which being to the purpose I will not omit: namely, that the soules of men took degrees after death, first they commenced Heroes, who were as Probationers to a Dæmonship: then after a time sufficient, Demons: and after that, if they deserved well, to a more sublime degree. Howsoever it be, Dæmons, and Heroes differed but in more and lesse antiquity, the more ancient Heroes being called Dæmons, and the younger Dæmons Heroes.

*Dii Animales de quibus Labeo libros scripserat, in quibus aiebat (verba Servii) esse quædam sacra quibus animæ vertantur in deos, qui appellantur animales, quod de animis fiant.*

But that we may returne againe more close to the matter in hand, this order of Dæmons, or soule-gods, as I may call them, found place in the Religion of the elder Romans, who called them *Penates, Lares*, and *Manii Dii*, and when once they began to canonize their deceased Emperours, which was from the time of *Augustus*, they called them *Divi*, which word before that time was more generall. *Tully* in his second book *de legibus*, shall be my witnesse, that his countrey-men acknowledged this distinction of Soveraigne Gods, and Soule-deified powers, for there you shall finde this law: *Divos, & eos, qui cœlestes semper habiti, colunto: & illos, quos in cœlum merita vocaverint.* And againe, *Deorum Manium jura, sancta sunto. Hos letho Datos Divos habento:* would God the present Christian Romans had not renewed this Law.

Yea

Yea, ſo ſtrongly was this doctrine embraced amongſt the Gentiles, that ſome of their latter Theologiſts thought, that even the ſoules of wicked men, and Tyrants, had a power after death, and that of theſe came *mali Dæmones*, which hurt men: and yet to theſe they ordained Temples and ſacrifices, to keep them from hurting them, as well as to the good Dæmons for helping them: but the Ancients gave this honour to the ſoules of vertuous men onely.

Thus have you heard the originall of Dæmons, according to the moſt ancient, and generall opinion of the Gentiles. But beſides theſe Dæmons, whoſe originall you have heard, I meane beſides ſoule-Dæmons, and canonized mortals: their Theologiſts bring in another kinde of Dæmons more high and ſublime, which never had been the ſoules of men, nor ever were linkt to a mortall body, but were from the beginning, or without beginning, alwayes the ſame. * So *Apulcius* tels us in the book forenamed: *Eſt & ſuperius aliud auguſtinſque Dæmonum genus, qui ſemper a corporis compedibus, & nexibus liberi certis poteſtatibus curentur, Ex hac ſublimiori Dæmonum copia, autumat Plato, ſingulis hominibus in vita agenda, teſtes & cuſtodes ſingulos additos.* This ſort of Dæmons doth fitly anſwer, and parallel that ſort of ſpirituall powers which we call Angels: as the former of ſoule-Dæmons, doth thoſe which with us are called Saints.

But leſt I might ſeeme to have no meaſure in raking up this Ethnicall dung-hill, I will now leave the Theologie of the originall of Dæmons, and ſhew you yet another piece of that doctrine of Dæmons, namely, concern-

* *Plutarch, de defect Orac.* in the perſon of *Amonius* the Philoſopher makes two ſorts of Dæmons, ἅτε διαχρίβειν σώματος, ἢ μὴ μεμοιχῶσα τὸ σωματῶδες, ψυχὰς, ſoules ſeparate from bodies, or ſuch as never dwelt in bodies at all: Though both theſe ſorts have the name of Dæmons given them in common, yet are theſe which were the ſoules of men, otherwhile for diſtinctions ſake called *Heroes*, (*Plutarch de Plac. Philoſ. c.* 8.) though ſome extend not this name in generall to all, but onely to ſuch as are either of an inferiour rank, or but novices, not yet promoted to the office of Dæmons; as Punies, not yet called to the barre.

ing the manner how Dæmons were to be worshipped, and as it were brought to the lure of men, when they had occasion of devotion with them. And this was done by sacring of Images; this you shall heare from an ancient Author, and passing skilfull in the mysteries, even *Hermes Trismegistus*, who in his *Asclepius*, speaketh, in English, thus, It is a wonder (saith he) beyond all wonders, (and he saith truely) that man should finde out a way to make Gods: Yet because (saith he) our forefathers erred much through unbeliefe concerning Deities, and had small regard of Religion, and Divine worship, therefore they devised an art to make Gods (he meaneth Images) and because they could not make soules (he meanes to these senslesse bodies) therefore they called the soules of Dæmons, and Angels, and put them into their Images, and holy mysteries, by which meanes alone these Images have power of helping, and hurting; which thus incorporated (he saith) are called by the Egyptians *Animalia sancta*. And in another place, that kinde of Gods (saith he) which men make, is composed of two natures, of a divine, wbich is first and more sacred; and of that which is amongst men, namely, the matter whereof they are made. The summe of all this mystery is, that Images were made as bodies, to be informed with Dæmons as with soules: For an Image was a trap to catch Dæmons, and a devise to tie them to a place, and to keep them from flitting.

*Vid. Athenag. Legat. pro Christ in Biblioth. Patr. p. 133. 6. qui dicunt non alio modo homines convenire deos posse, scil. quam per simulachra.*

*Tertul de Idol. c. 7 Artifices Idolorum Dæmoniis corpora conferre.*

The like hath *Eusebius* out of *Porphyrie*, *Imagines à Diis peramari, iisdemque circumscribi, quasi in sacra quadam terra in sacrata imagine contineri; quâ sublatâ, illud statim solvitur, quo Deus continetur.* This is that which *Psellus* calleth προσεγγίσεις δαιμονίων, the approaching or presencing of Dæmons. And *Iamblychus* termeth these consecrated Idols, Ἀγάλματα Θείας μετουσίας ἀναπλεα, Images filled with divine fellowship, or with divine society. And our fore-mentioned *Hermes* calleth them *Statuas animatas sensu & spiritu plenas*:

Hence

Hence came that answer, or defence of the Gentiles, as *Arnobius* (*lib. 6. adverſ. Gent.*) makes them ſpeake, *Neque nos ærа, argenti materias aurique, neque alia quibus ſigna conficiunt: eas eſſe per ſe Deos; & religioſa diſcernimus numina; Sed eos in his colimus, eoſque veneramur, quos dedicatio infert ſacra: & fabrilibus efficit habitare ſimulachris.* And in another place he makes this objection for their behalfe: *An numquid dicitis forte præſentiam vobis quandam ſub his numinum exhiberi ſimulachris: & quia Deos videre non datum eſt: eos ita coli: & munia officioſa præſtari?* And thus have we ſeene the ground of the idolatrous uſe of Images, and found that the worſhip of them alſo is a doctrine of Dæmons: for at the firſt they were ordained for Dæmons, ſo whatſoever Deity is worſhipped in this manner, though it were the true and Soveraigne God, is thereby made a Dæmon.

What I ſay of Images, muſt be underſtood alſo of Pillars, and Columnes, whereof we read, *Levit.* 26. *Yee ſhall make no Idols, nor graven Images, nor reare you up a pillar to bow downe unto it*: for howſoever Pillars and Images, through ſome confuſion, at length ſurprizing the Gentiles ſuperſtition, may afterwards ſeeme to be aſcribed to other Deities beſides Dæmons; yet by originall inſtitution they were proper unto Dæmons, and no other. The ſoveraigne and celeſtiall gods, they were worſhipped in the Sunne, Moone, and Starres, where they were ſuppoſed to dwell, but Images and Columnes were for Dæmons; and if they ſeemed to be made for any other, *Plutarch's* Hermite would reſolve us, that they were but Dæmons, called by the name of ſome ſoveraigne gods, whoſe Agents they were. The truth of this, the Hiſtory of the beginning of Idolatry makes evident; for that Images and Pillars were at firſt deviſed and erected to the honour of dead men, * this the foureteenth Chapter of the booke of *Wiſedome* will tell us,

† *Vide Herod. Clio. c.* 131; *Perſas ſtatuas non erigere, quod nemut Græci ſentiunt Deos ex hominibus eſſe ortos, ex opinione Herod.*

that by the vain-glory of men they first entred into the world; no lesse will the long continuing custome of the world, using thus to honour not onely the dead, but since also the living, be sufficient to perswade the truth: *Minutius Felix* in his *Octavius*, will put us forth of doubt *Majores nostri* (saith he) *dum Reges suos colunt religiose, dum defunctos eos desiderant in Imaginibus videre, dum gestiunt eorum memorias in statuis detinere, sacra facta sunt, quæ fuerant assumpta solatia.* When therefore those whom they thus honoured and remembred, were canonized for Dæmons, then were these memorials also worshipped for some supposed presence, or divine respect of such Dæmons, in or to them. The worshipping therefore of Images, and Columnes, is by its originall and institution, a piece of the doctrine of Dæmons *; so that whatsoever is thus worshipped, yea the glory of the incorruptible God himselfe, is thereby changed into a Dæmon.

*Nam quod potest Intelligentia solum perspici & comprehendi mente, nec appetit formam qua cognoscatur, nec figuram admittit, ut imaginem & effigiem. Verum ista omnia ad gratiam mortuorum referuntur dum enim vixerunt homines, erant corporum compagibus inclusi, Constantin. Orat ad Sanctorum Cœtum. c. 4.*

Thus much of Images and Idoll-Pillars, of the reason of their supposed Divinity, and of the originall, and first occasion of worshipping them. But yet we have not done, there is another piece of Dæmon-devotion yet behinde, namely, the worshipping of Dæmons in their reliques, shrines and sepulchres *, for this was also a part of the doctrine, and Theologie of Dæmons. *Plato*, whom before we quoted for the Canonizing of Dæmons, of the ghosts of such as died valiantly in the field, would have their shrines and coffins to be worshipped, ὡς δαιμόνων θήκας, as the coffins of Dæmons: heare also what *Clemens Alexandrinus* speaks of this Dæmon-doctrine, *Strom. lib. 6. Existimant (scil. Graci) nihil referre an has animas (scil. Dæmones quos invocant) Deos, an Angelos dicamus: Jam vero qui sunt eorum doctrinæ periti, in multis Templis tanquam Deorum statuas, omnes fere mortuorum loculos posuere, Dæmones quidem vocantes eorum animas, eas autem coli ab hominibus docentes, ut quæ divina*

*providentia

*In mortuorum Idolis Dæmonia consistunt. Tertul. vide de Spectac. cap. 11, 12, 13. fere totum.*

*providentia, propter vitæ puritatem, potestatem acceperint, ut ad hominum ministerium, locum qui est circa terram, obirent: sciebant enim aliquas animas ex natura corpore teneri.* Out of which words observe, that they supposed the like presences, and power of Dæmons at their coffins and sepulchres, which before we observed and heard of in their Images, as though there alwayes remained some naturall tie between the soules deceased and their reliques, and therefore they there builded Temples unto them, where their bodies, and ashes were entombed; and hence it is that the Primitive Fathers which write against the Gentiles, do so often upbraid them, that their Temples were nothing else but the sepulchres of dead men; *Speciosо quidem nomine* (saith *Clemens* in his *Protrepticon*) *Templa dici, fuisse autem sepulchra, id est, sepulchra ipsa vocata fuisse Templa.* He goeth on speaking to the Gentiles, *Vos autem vel nunc saltem Dæmonum cultus oblivisc amini, sepulchra colere erubescentes.* To the like purpose *Arnobius lib. 6. adverss. Gent. Quid quod multa ex his Templa, quæ tholis sunt aureis, & sublimibus elata fastigiis, auctorum conscriptionibus comprobatur contegere cineres, atque ossa, & functorum esse corporum sepulturas? Nonne patet & promptum est aut pro Diis immortalibus mortuos vos colere, aut inexpiabilem fieri Numinibus contumeliam, quorum delubra & Templa, mortuorum superlata sunt bustis?*

I might further adde to these Occumenicall doctrines of Dæmons, that monsterous one of the Egyptians, for which their fellow Gentiles derided them, who worshipped living bruit beasts, yea Onyons and Garlick, and water it selfe, with divine worship, as supposing some Dæmon or other to dwell in them; such were their Cow-god *Apis*, and their Bull-god *Mnevis*, and their Water-god *Nilus*, which it shall be enough onely to have named, to make the former compleat; and that from it, and the rest of that kinde of abominations, we may gather this conclusion once for all, that since the Soveraigne

and

and Celestiall gods (as you heard before) might not be approached nor polluted by these earthly and materiall things, but kept alwayes immoveable, without change of place or presence, their heavenly stations; therefore the adoring or worshipping of any visible or materiall thing, for any supposed presence, or other relation of a divine power therewith, is to be accounted amongst the doctrines of Dæmons.

And thus have you seen the Theologie of Dæmons; first, for their nature and degree, to have been supposed by the Gentiles an inferiour, and middle sort of divine powers, between the soveraigne and heavenly gods, and mortall men. Secondly, their office to be as Mediators and Agents between these soveraigne Gods, and men. Thirdly, their originall, to be the deified soules of worthy men after death; and some of an higher degree, which had no beginning, or ever were imprisoned in mortall bodies. Fourthly, the way to worship them, to finde and receive benefits from them, namely, by consecrate Images and Pillars, wherein to have and retaine their presence at devotions to be given them. Fifthly, to adore their reliques, and to Temple them.

Now therefore judge impartially whether Saint *Pauls* prophesie be not fulfilled already amongst Christians, who foretold that the time should come that they should Apostatize and revive againe διδασκαλίας δαιμονίων Doctrines of Dæmons? whether the deifying and worshipping of Saints and Angels, whether the bowing downe to Images, whether of men, or other things visible, brazen Idols, and Crosses like new Dæmon-Pillars, whether the adoring or temping of reliques, whether these make not as lively an image of the Gentiles Theologie of Dæmons (δαιμονίων διδασκαλίας) as possibly could be expressed? and whether these two words comprehend not the whole pith and marrow of Christian Apostasie, which was to consist in spirituall fornication or idolatry, as

appeares

appears by that name and denomination thereof given by Saint *John* in his *Revelation*, *The whore of Babylon*? Is not she rightly termed the Babyloniſh whore, which hath revived and replanted the doctrines of Dæmons, firſt founded in the ancient *Babel*. And is not this now fullfilled which Saint *John* foretells us, *Apoc.* 11. That *the ſecond and outmoſt court of the Temple* (which is the ſecond ſtate of the Chriſtian Church) *together with the holy City, ſhould be troden downe and overtrampled by the Gentiles* (that is, overwhelmed with the Gentiles Idolatry) *forty two Moneths.*

But perhaps I am yet too forward in my application; ſomethings in our way muſt firſt be cleared, for howſoever the reſemblance indeed be evident, yet firſt the Text ſeems not to intend or meane it, becauſe the word δαιμόνιον is in the Scripture never taken in the *better or indifferent ſenſe*, howſoever prophane Authours doe ſo uſe it, but alwayes in an *evill ſenſe*, for the *Devill*, or an *enill ſpirit*; now the ſignification of words in Scripture is to be eſteemed and taken only according to the Scriptures uſe, though other Writers uſe them otherwiſe. Secondly, for the charge of *Idolatry*, though much of that wherein we have inſtanced, may be granted to be juſtly ſuſpected for ſuch indeed, yet nevertheleſſe, that whereupon this application mainly relieth, namely, the *praying to Saints glorified, as Mediators and Agents for us with God*, ſhould not ſeeme to deſerve ſo foule a name, for ſuppoſe it were a needleſſe, yea and fruitleſſe Ceremony, yet what reaſon can be given why this ſhould be more tainted with *Idolatry* then is the *like honour* given to *Saints* and *holy men* whilſt they live on earth, whom to deſire to mediate and pray to God for us, was never accounted ſo much as an *unlawfull matter*? when theſe two ſcruples are anſwered, I will returne to continue my former application.

To the firſt therefore, for the uſe of the word δαιμόνιον

in Scripture, I ſay, that becauſe thoſe which the Gentiles took for *Dæmons* and for *Deified ſoules* of their *Worthies*, were indeed no other then *evill ſpirits*, counterfeiting the ſoules of men departed, and masking themſelves under the names of ſuch ſuppoſed Dæmons, under that colour to ſeduce mankind, therefore the Scripture uſeth the name Dæmons for that they were indeed, and not for what they ſeemed to be: for no bleſſed ſoule or good Angell would admit any honour which did derogate from the honour of the *onely true God* who made them: neither doe the glorified Saints iu heaven, or the bleſſed Angels, though Apoſtate Chriſtians now invocate and worſhip them, accept of this honour, heare their prayers, or condeſcend to their devotions, by any ſigne or act whatſoever: hut whatſoever is made ſeeme to be done by them, is done by the ſelfe ſame wicked ſpirits: which heretofore were masked under the names of Dæmons: and therefore in this regard the one may as well beare the names of Dæmons as the other, and be as likely to be intended by the uſe of that word. Secondly, though the Scripture often uſeth this word in the *worſt ſenſe*, yet followes it not, it alwayes ſhould doe ſo, becauſe the word διάβολος it ſelfe, which the Scripture hath appropriated to ſignifie *Satan the prince of hell-hounds*, following therein the Seventy (who firſt gave it this notion, no where elſe ſampled in any greek Author) yet is this word διάβολος in the New Teſtament it ſelfe three ſeverall times uſed in the common ſenſe for a *ſlanderer* or *falſe accuſer*, and that in three ſeveral Epiſtles, in both to *Timothy*, and that to *Titus*; and why ſhould the like ſeem improbable for the word δαίμων or δαιμόνιον? Nay, moſt certaine it is ſo, as I come now to make manifeſt.

1 Tim. 3. 11.
2 Tim. 3. 3.
Tit. 2. 3.

And firſt, *Act.* 17. 18. where Saint *Paul* our Apoſtle, having at *Athens* preached *Jeſus riſen from the dead*, the Philoſophers thus encountred him ſaying, *This fellow*, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι, which we tranſlate, *He ſeemeth to be a ſetter forth of ſtrange gods*, namely,

Dæmon-

*Dæmon-gods*: for hearing of one Jesus after death to become a Lord and Saviour, and to be adored with divine worship, they took him presently, according to their owne principles in that kinde, to be some new or forreigne Dæmon, for so it followes in the text, that they said thus, *Because he preached unto them Jesus and the resurrection*: Upon the same ground *Celsus in Origen lib. 8. cont. Cels.* cals the same Christ our Saviour the Christians Dæmon, for whereas the Christians said, that they without hurt and danger blasphemed and reproached the Gentiles gods, *Celsus* replies, * *Nonne vides bone vir, quod etiam tuo Dæmoni opponens se quispiam, non solum convitiatur, sed terra marique illum exigit?* where *Origen* answers *Celsus*, a *Qui nullos scit malos Dæmones, nescio quomodo sui oblitus, Iesum vocarit Dæmonem.* But Saint *Paul* thus charged by the Philosophers, comming to make his Apologie in *Areopagus*, retorts their accusation: *Yee men of Athens* (saith he) *I see you in all things*: ὡς δεισιδαιμονεστέρους, too full of Dæmons already, I shall not need bring any more amongst you; for thus the word δεισιδαίμων by Etymologie signifies a worshipper of Dæmon-gods, and was anciently used in this sense; and so shall you finde it often in *Clemens Alexandrinus* his *Protrepticon* b not to speak of others, though afterwards from signifying ἡ πρὸς τὸ θεῖον εὐλάβεια, as *Budæus* speaks, it came to be applied to those who were too precise and anxious in their devotions: I (saith the Apostle) preach no new Dæmon unto you, but that *Soveraigne and cœlestiall God, who made the world, and all things therein, who being Lord of heaven and earth, dwelleth not* (as your Dæmon-gods doe) *in*

* Οὐχ ὁρᾷς ὁμῶ, ὦ βέλτιστε, ὅτι ἠτὸν σὸν δαίμονα κατάρας τις οὐ βλασφημεῖ μόνον, ἀλλὰ κι πάσης γῆς κι θαλάττης ἐκκήρυττε.

a Καταδε Κέλσον μηδὲν ἐμφήναντα περὶ φαύλων δαιμόνων, οὐκ οἶδ' ὅπως ἐπιλαθόμενον ἑαυτοῦ, δαίμων ὁ Ἰησοῦς εἴρηται.

b Et Strom. l. 7. p. 504. Δεισιδαίμων, ὁ δεδιὼς τὰ δαιμόνια. Lactant. lib. 4. *Instit. Divin. ait, Superstitiosi vocantur aut ii qui superstitem memoriam defunctorum colunt, aut qui parentibus suis superstites, celebrant Imagines eorum domi, tanquam Deos Penates. Nam qui novos sibi ritus desumebant, ut Deorum vice mortuos honorarent, quos ex hominibus in cœlum receptos putabant; hos superstitiosos vocabant. Eos vero qui publicos & antiquos Deos colerent, religiosos nominabant, unde Virgilius, Vana superstitio veterumque ignara Deorum.*

*Temples made with hands, neither is worshipped with mens hands, as though he needed any thing* (as you conceive of your Dæmons) *seeing he giveth to all, life, and breath, and all things*: This God I preach unto you. And this place I take to be so unanswerable for the indifferent and common acception of the word δαιμόνιον, that I care not now though the rest should faile me; but let us see what they are.

In *Revel.* 9. 13. &c. The sixth Trumpet from *Euphrates* brings an huge Army upon the Christian world, which destroyeth a third part of men, and yet those which remained *repented not* of those sinnes (*verse* 20.) for which these plagues came upon the Earth, *viz. That they should not worship* δαιμόνια, *and Idols of Gold, Silver, and brasse, and Stone, and of wood which can neither see, nor heare, nor walke.* Is not this a Comment upon the Apostles propheſie in my Text?

The time which it concerns must needs fall into the last times, for it is the last Trumpet save one. The place must be the Roman Empire, or Christian world, for that is the Stage of all the Seales and Trumpets: and how could it bee otherwise, seeing Saint *Iohn* at *Pathmos* saw them comming from the great River *Euphrates*? whatsoever comes from thence, must needs fall upon the territory of the Roman Empire. To hold you no longer, the best Expounders make it the *Ottoman* or Turkish invasion, which hath swallowed so great a part of Christendome. But what people are they who in the Roman territory, doe in these latter times worship Idols of Gold, Silver, Brasse, and Stone, and wood? are they Ethnicks? there is none such. Are they Jewes? they cannot endure the sight of them. Are they Mahumetans? nay, they abhorre it also. Then must they needs be Christians, and then must Christians too worship δαιμόνια, for both are spoken of the same men. But what Christians doe, or ever did worship *devils* formally? But *Damon-gods*

(alass

(alasse) they doe, and long have done. Here therefore δαιμόνιον is againe taken in the common and Philosophicall sense, or at least, which is all one, for evill spirits worshipped under the names of Dæmons and deceased soules.

Besides my Text, there is but one place more in all the Epistles of Saint *Paul*, where the word δαιμόνιον is used, namely, 1. *Cor.* 10. where if there be any allusion to the Gentiles conceit of Dæmons, then all the places of Saint *Pauls* Epistles are bending that way: But some there are, saith *Stephen* in his *Thesaurus* who thinke the Apostle in his Ποτήριον δαιμονίων, or *Cup of Dæmons*, alludes unto that *poculum* ἀγαθοῦ δαίμονος, used among the Gentiles. And further to strengthen the conceit of the Apostles allusion to the heathenish notion of Dæmons *, the words of the former verse make much; for *the things which the Gentiles sacrifice they sacrifice* (saith he) *to Dæmons, and not to God.* Now this was the very tenet of the Gentiles, that the *Soveraigne and Cœlestiall gods* were to be worshipped onely, *pura mente, and with hymnes and praises*, and that *sacrifices* were onely for *Dæmons, vid. Porphyr. in Eusеb. prap. Evang. Her. Trismeg. in Asclepio. Apuleium de Dæmonio Socratis.* He therefore who had given his faith to that, Εἷς Κύριος, *One Lord*, to the μόνος δυνάστης, to the *onely Potentate*, to the Εἷς Μεσίτης, to the *onely Mediator Jesus Christ*; must have no communion, have no part in the service of these *many Mediators, Lords or Dæmon-Gods* of the Nations; for Christs monarchicall Mediation excludes all other Mediators and Dæmons: not that the wooden Idoll was ought of it selfe, but that the Gentiles supposed there dwelt some Dæmon therein, who received their sacrifices, and to whom they intended their services. Thus may this place be expounded, and so the use of the word *Dæmon* in the *worst sense* or *directly for a Devill*, will be almost confined to the Gospel: where the subject spoken of being men vexed with evill spirits, could admit no other sense or use; and yet S. *Luke*, the best

* See *Tertul. de spectac. c. 13*

best languaged of the Evangelists, knowing the word to be *ambiguous*, and therefore, as it were, to distinguish it once for all, doth, the first time he useth it, doe it with an explication: chapter 4. verse 33. *There was*, (saith he) *a man in the Synagogue* ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, *having the spirit of an uncleane Dæmon.*

Thus much of the word *Dæmonium* δαιμόνιον in Scripture, whereby I hope that it appeares, that this place of my Text is not the only place where the word is used according to the notion of the Gentiles, and their Theologists: But you will say, did any of the Fathers, or Ancients expound it thus in this place? if they had done so, the mystery of iniquity could never have taken such footing; which because it was to come according to divine disposition, what wonder if this were hidden from their eyes. Howsoever it may seem that God left not his spirit without a witnesse; For, as I take it, *Epiphanius* one of the most zealous of the Fathers of his time against *Saint-worship* then peeping, took διδασκαλία δαιμονίων in my text for a *doctrine of worshipping of dead men*: you may read him in the seventy eighth Heresie towards the conclusion, where, upon occasion of some who made a *Goddesse* of the *blessed Virgin*, and offered a cake unto her as the Queen of Heaven, he quotes the place of my text concerning them, saying, πληρῶται γὰρ καὶ ἐπὶ τούτους τὸ, ἀποστήσονται τινὲς τῆς ὑγιέος διδασκαλίας, προσέχοντες μυθοῖς καὶ διδασκαλίαις δαιμονίων, ἔσονται γὰρ, φησὶ, νεκροῖς λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάσθησαν, which in English sounds thus, *that also of the Apostle is fullfilled of these, some shall apostatize from sound doctrine, giving heed to fables and doctrines of Dæmons, for* (saith hee) *they shall be worshippers of dead men, as they were worshipped in Israel*; are not these last words for an exposition of διδασκαλία, δαιμονίων? But what (will you say) doth he meane by dead men worshipped in Israel? I suppose he meanes their *Baalam*, who (as is already shewed) were nothing else

else but *Dæmons*, or *deified Ghosts of men deceased*: yet he brings in two examples besides; one of the *Sichemites*, in his time, who had a *Goddesse* or *Dæmonesse* under the name of *Jephta's daughter*; another of the *Ægyptians*, who worshipped *Thermutis*, that *daughter* of *Pharaoh*, which brought up *Moses*. Some, as *Beza*, would have these words of *Epiphanius* to be a part of the text it selfe in some copy which he used. But how is that likely, when no other Father once mentions any such reading: nay it appeares moreover, that *Epiphanius* intended to explain the words as he quoteth them, as he doth πιστις by ὑγιῆς διδασκαλία, and πνεύματα πλάνης by μύθοι and so προσέχοντες διδασκαλίαις δαιμονίων by λατρεύοντες τοῖς νεκροῖς Otherwise wee must say he used a very corrupt copy, or quoted very carelesly. But grant that *Epiphanius* read so, either this reading was true, and so I have enough: because then the Apostle with his ἔσονται γαρ &c. should expound himselfe by Δαιμόνια, to meane the deifying of the dead: or it was not the originall reading, but added by some other for explication sake: and so it will follow, that those who did it, made no question but that the words there, contained some such thing as worshipping the dead: Therefore take it which way you will, it will follow, that some such matter as wee speake of, was in times past supposed to be in this text and prophesie.

Now I come to the second point, to maintaine and prove, that *praying to Saints glorified, as mediators and agents for us with God is* justly charged with *Idolatry*: for this is the hinge whereupon not the application only of my text, but the interpretation thereof chiefly turneth: for this is that which I told you in the beginning, that my text depended upon the last words of the former chapter and verse: *received into glory*: which were therefore out of their due order, put in the last place, because my text was immediately to bee inferred upon them: the like

like mis-placing, and for the like reason, see *Heb.* 12.23. * where, in a catalogue or recension of the parts of the Church, *Christ the head*, and the *sprinkling of his blood*, is mentioned in the last place, and after the spirits of just men, because the next verses are continued upon this sprinkling of Christs blood: *Yee are come to the generall assembly, and Church of the first borne, which are written in Heaven*, and *to God the judge of all, and to the Spirits of just men made perfect, and to Iesus the Mediator of the new Covenant, and to the blood of sprinkling, which speaketh better things than that of Abel*: whereas the right order should have been; first, *God the judge of all*, Secondly, *Christ the Mediator of the new Covenant*: Thirdly, in the last place, the *spirits of just men made perfect*; agreeable therefore to this dependance of my texr I am to shew, that the *Invocation of Saints glorified* implyes an *Apostasie from Christ*, and a deniall of his *glory* and *Majesty*, whereunto hee is *installed* by his *assumption into Heaven, to sit at the right hand of God*: which before I do, I must premise some generall grounds, which are as followeth.

That as *God* is *most one*, and without *all multiplicity*, so must the *honour* and *service* which is given unto him have *no communicability*: *Esa.* 42.8. *I am the Lord, that is my name, my glory will I not give unto another, nor my prayse to graven Images*; for the *one-most God* must have an *one-most service*; Therefore in that action whereof God is the object, nothing must be an object but God; or in the Scripture phrase, thus in those actions which look towards the *face of God*, nothing may come betweene, whose *face* such actions may look upon besides him, whether by way of *subordination* to him, or *representation* of him: for, *I am the Lord thy God* (saith hee) *thou shalt have no other Gods before my face*. Secondly, this *face of God* is not only the *object* of *his person*, but also the *place* of *his presence*, where his glory is revealed in

*See also *Apocal. cap.* 1. *ver.* 5. where *Christ* is named after the *seven Spirits* for the like reason.

in the heavens, where *we shall see him face to face*, 1 *Cor.* 13. 12. *Revel.* 22. 4. and where the Angels in Heaven behold the *face of the Father which is in Heaven*, *Math.* 18. 11. No action therefore directed thitherward, to the *face* of his revealed *presence* and *glory*, may so much as *look a squint* upon any other *object*, or behold any other *face* but the *face of God* alone, for we must have *no other Gods before his face.*

I say not, that a man may not turne his *face* upon the *face of any other thing* when he turnes his *face* towards the *face of God*; for how then should we worship him at all, seeing which way soever we turne us, something will alwayes be before us? but it is not the *face* of our *bodies*, or their *posture*, but the *face* and *posture* of the *act* wee doe, which must not have the *face* turned upon any thing else, when it is directed at the *face of God*: namely, that action in which God is *faced*, must *face* nothing else but God, where God is the *object*, whether in regard of his *person* when we pray unto him, or of his *throne* of *presence* when we would approach it or direct our supplications towards it, there nothing is to have any respect of an object, but God alone. So although when we pray unto God, we turne the *face* of our bodies towards Heaven, the Sunne, the Moon, and Starres, yet do we not worship the host of Heaven therefore, because our *action* hath no *relation* to them as to an *object*, but to *God alone*; and howsoever they are between God and us in place, yet as an *object* of our *devotion* neither they nor any thing in them come any way between us and him: Now for the reason (if you ask it) of this *incommunicablenesse* of all *actions* and *services* directed to *God-ward*, you shall have it, because the Lord whose name is *jealous*, is a *jealous God*, *jealous* not only lest he should not be honoured as *God*, but jealous lest he should not be honoured as *one God*; for as by honouring him, we acknowledge him *God*, so by the *incommunicablenesse* of honour we acknowledge

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him *one God*: For this cause, God being to give us a Mediator, by whom we should have accesse unto his presence, and whom, without his jealousie, wee might interpose in our devotions and supplications unto himselfe, or offered at the throne of his Majesty and glory in the Heavens, provided that admirable *mystery* of *communicating* to the nature of a man born of a woman, the *hypostaticall union* of the *second Person* of the *Deity*: and *him*, after he had vanquished death, to *exalt* to *sit at his right hand* of glory and power, in the Heavens, there in his owne presence and throne, to receive our requests, and to deale as an *Agent* between us and him.

Thus at length I am arrived at that port which I all this while made for: *viz.* to shew that this *glory of Christ* which is stiled his *sitting at the right hand of God*, is that *incommunicable royalty* to which of right belongeth in the presence of God to receive and present our devotions to the *divine Majesty*, as in that which now followeth, shall appeare. *Sessio ad dextram Dei* is to be *installed in Gods throne*, or to have a *God-like royalty*, which is defined in Scripture ἡ μεγαλωσύνη χριστοῦ ἐν ὑψηλοῖς *the Majesty of Christ in Heaven*; whence it is said, *Heb.* 1. ἐκαθίσεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς *he sate downe in the right hand of Majesty on high*. *Heb.* 8. 1. it is called δεξιὰ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς *the right hand of the Throne of Majesty in the Heavens*: it is called also by Christ himselfe, *Mark.* 14. 62. δεξιᾶ τῆς δυνάμεως. *Luke* 22. 69. δεξιᾶ τῆς δυνάμεως τοῦ θεοῦ *the right hand of power, and the right hand of the power of God*. For as to the *right hand* belongeth both *dignity* and *strength*, so doth this *glory of Christ* include both a *God-like sublimity* and a *God-like-power*; the first δεξιᾶ τοῦ θρόνου, the second δεξιᾶ τῆς δυνάμεως. The proper place where the *Majesticall glory* is revealed, is the *Heavens*, as may appeare almost whersoever this *sitting at the right hand of God* is mentioned, *Eph.* 1. 20. ἐν τοῖς ἐπουρανίοις, *Colos.* 3. 1. ἐν τοῖς ἄνω.

*Heb.*

*Heb.* 1. ἐν ὑψηλοῖς, *Heb.* 7. 26. ὑψηλότερος τῶν οὐρανῶν, 1 *Pet.* 3. 22. εἰς οὐρανὸν &c. *Heaven*, *heavenly places*, *high places* and the like, being alwayes thereto annexed, and every where appeareth to be a conſequent of his aſcenſion into heaven, as we ſay in our Creed, *he aſcended into Heaven, and ſitteth at the right hand of God*; and therefore in the words whereon my text depends, is expreſſed by *aſſumed* or *taken up into glory*, ἀνελήφθη ἐν δόξῃ, for as God himſelfe is ſtiled *Pater in Cœlis*, not becauſe not elſewhere, but becauſe his *glory* is there revealed: So Chriſt ſits *ad dextram in Cœlis*, becauſe there the beames of the *Majeſty* given him by his Father, are revealed; whence it comes that his Kingdome is called the *Kingdome of Heaven*, a Kingdome whoſe Kings reſidence and Kingly Throne are both in Heaven: This glorious Throne of *Majeſty*, this *ſitting at the right hand* of the power of the *Almighty* is a name *incommunicable*, an exaltation whereof no creature in Heaven or eareh is capable, which is that the Apoſtle means to tell us when he ſaith, *Eph.* 1. 21. *Farre above all principalities and powers, and might, and dominion, and every name that is named, not only in this wrrld, but in the world to come*: and Phil. 2. 9. 10. *wherefore God alſo hath highly exalted him, and given him a name which is above every name* (that is created name) *that at the name of Jeſus every knee ſhould bow, both of things in Heaven, and things in earth, and things under the earth.* Revel. 3. 21. *he that overcommeth* (ſaith Chriſt) *I will give him to ſit with me in my throne, even as I have overcome, and am ſet with my Father in his Throne*; here is mention of two thrones, you ſee, of which, *my throne*; that is, Chriſts throne, is the condition of a glorified man: in this throne his Saints ſhall ſit with him; but his *Fathers throne* is the *power of divine Majeſty*, wherein none muſt ſit but *God*, & the *God-man Ieſus Chriſt*.

Theſe grounds layed, I ſay, that the honour of being prayed to in *Heaven*, and before the *throne of preſence*, is a *prerogative* of *dextra Dei*, and to receive our devotions

there, a flower of *Christs sitting at the right hand of God*, as S. *Paul*, *Rom.* 8.34. conjoines them, saying, *Who is he that condemneth? it is Christ that died, yea rather that is risen againe, who is at the right hand of God, and who makes intercession for us*: for by *right* of this his *exaltation* and *Majesty* hee comes to bee a *Priest after the order of Melchisedech*, as appeares *Psalme* 110. *The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstoole*: then followes the effect thereof, verse 4. *The Lord hath sworn and will not repent, thou art a Priest for ever after the order of Melchisedech*; and by the same right also he becomes the *only* and *eternall Priest* which hath to doe in the *most holy place*, the heavens: For as the high Priest onely entred the *most holy place* beyond the vaile in the earthly Tabernacle; so Christ Jesus our only *high Priest*, through his body, as the first Tabernacle, by his owne blood, entred into the second Tabernacle or *holy place*, not made with hands, as was the figure, but into *Heaven it selfe*, ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν *to appeare in the presence of God for us*: all this you have in the same words at large, *Heb.* 9. 7. 11. 12. 24. Now in the Tabernacle of this world, as was in the first Tabernacle, we may happily finde many Priests whom to imploy as *Agents* for us with God: But in the second Tabernacle which is Heaven, there is but *one Agent* to be imployed, but *one* who hath *royall commission* to deale betweene God and men, that *Angel* of the *presence*, as *Isaiah* calls him, 63.9. and *one only Mediator* Jesus Christ the Lord of glory, who in this prerogative is above both Saints and Angells: For to which of the Saints and Angells, said God at any time, *Sit on my right hand till I make thine enemies thy foot-stoole*, *Heb.* 1. 9. 13. neither will this demonstration admit that vulgar acception to be of any force, namely that *expiatory mediation* or *meritorious intercession* in Heaven should indeed appertaine to Christ alone,

alone, but *favourable intercessour* to pray for us, not so: and therefore for this, wee may without derogation to Christ sollicite either Saints or Angels; I could say, that this ragge is too too narrow and short to cover their nakednesse who lay hold of it, in whose supplication to Saints and to God too in their names nothing is more usuall than the expresse mention of their *merits*, *blood*, and *sufferings*, as motives to God to heare them; but we shall not need this answer; for we have demonstrated that as in the Law none but the *high Priest alone* was to doe office in the *holiest place*; so Christ Jesus now is the *only agent* for whatsoever is to be done for us in the *holiest Tabernacle* of heaven: besides, wee read that none but the high Priest alone was to offer Incense, or to incense the most holy place when hee entred into it: But Incense is the Prayers of the Saints, sent thither from this outward Temple of the militant Church, as the Incense of the Law was fetched from without the vaile: This therefore none in heaven but Christ alone must receive from us, to offer for us: and this is that Angel with the *golden Censer*. *Revel.* 8. who there offers the Incense of the prayers of the Saints there given him to offer upon the *golden Altar* before the *Throne*, alluding expresly to the *golden Altar* before the *Testimony*.

For the fuller understanding, and farther confirmation of what hath been spoken, take this also; that notwithstanding the man *Christ Jesus* in regard of his person, being God as well as Man, was from his first incarnation capable of this *royalty* and *glory*: not only for the incomparable sufficiency of his person, which, by reason of his twofold nature, is alwayes and in all places present both with God and men, and so at one instant able and ready at every need to present to the one what he should receive from the other: but chiefly and most of all, for that being very God himselfe, his Fathers

jealousie, which could never have brooked the communication of this glory to any other which should not have been the selfe-same with himselfe, was by this condition of his person prevented and secured.

Nevertheless and notwithstanding, all this capability of his person it was the will of his Father in the dispensation of the mystery of our redemption, not to conferre it upon him, but as purchased and attained by suffering and undergoing that death which no creature in heaven or in earth was able to undergoe but himselfe, being a suffering of a death, whereby death it selfe was overcome and vanquished, to the end that none by death save Jesus Christ alone might be ever thought or deemed capable of the like glory and sublimity; but that it might appeare for ever to be a peculiar right to him.

And this, I think, is not only agreeable to the tenour of the Scripture, but expresse Scripture it selfe, *Heb.* 2.9. *But we see Jesus who was made a little lower than the Angels by the suffering of death, crowned with glory and honour: for it became him for whom are all things, and by whom are all things, in bringing many sonnes to glory, to make the captaine of their salvation perfect by sufferings.* Phil. 2.8. *And being found in fashion of a man, he humbled himselfe, and became obedient unto death, even the death of the Crosse:* and the ninth verse. *Wherefore God hath also highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow,* Heb. 10. 12. *But this man, after he had offered one sacrifice for sinnes, for ever sate down on the right hand of God.* Rom. 14. 9. *for to this end Christ both died, rose, and revived, that he might be Lord both of the dead and living:* See besides, *Acts* 5. 30, 31 Rom. 8. 34. Ephes. 1. 20. 1. Pet. 1. 11.

Lastly, for that particular parcell of this glory of Christ (*viz.*) to be that only name in which we are to ask at the hands of God whatsoever we have to ask, is not this also annexed and ascribed to his triumph over death?

death? John 14.13. *I go unto my Father*, *viz.* through death, *and whatsoever yee ask in my name, that will I doe.* John 16.16.& 23. *A little while yee shall not see me, and a little while ye shall see me, because I go to my Father, and in that day when I am gone to my Father, yee shall ask me nothing: Verily, verily I say unto you, whatsoever yee shall ask the Father in my name, he will give it you*, vers. 24. *Hitherto yee have asked nothing in my name, ask and yee shall receive.* Heb. 7. 25. *Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, for such an high Priest became us who is made higher than the Heavens.*

How is it then that some extenuate that kinde of Saint-worship, wherein prayers are not made unto them directly, but God is prayed unto in their names, and for their mediation sake to grant our requests. Is it not a deniall of Christs prerogative, to ascribe unto any other, for any respect of glory or neerneſse to God after death or otherwise, that whereof he alone is infeoffed by his unimitable Death, triumphant Resurrection, and glorious Ascension? certainly that which he holds by incommunicable title, is it selfe also incommunicable. To conclude therefore with the words of S. *Paul.* 1. *Tim.* 5. *There is but one God and one Mediator between God and men the man Christ Jesus*: as God is one, so the Mediator is one, for it is a God-like royalty, and therefore can belong but to one: There is but one God in Heaven, without any other gods subordinate unto him; therefore but one Mediator there, without any other Mediators besides him: as for the Angels and blessed Saints, they have indeed a light of glory too, but they are but as lesser lights in that heaven of heavens: And therefore as where the Sunne shines, the lesser stars of heaven, though stars, give not their light to us: so where this glorious Sunne Christ Jesus continually shineth, by his presence, sitting at the right hand of God; there the glory of the Saints

and

and Angels is not sufficient to make them capable of any flower of this divine honour, which is God-like and so appropriate to Christ, by right of his heavenly exaltation in the throne of Majesty; whatsoever Spirit saith otherwise, Coloss. 2. 19. οὐ κρατῶν τὴν κεφαλήν, *holds not the head*, but is a Christ-apostate-spirit which denyes the faith of Christs assumption into glory, and revives the doctrines of Dæmons.

The way being now cleared, I may (I hope) now safely resume my application which I have already given some taste of, that the doctrine of Dæmons comprehends in most expresse manner the whole *idolatry of the mystery of iniquity, the deifying, and invocating of Saints and Angels, the bowing downe to Images, the worshiping of Crosses as new idol-columnes, the adoring and templing of reliques, the worshipping of any other visible thing upon supposall of any Divinity therein*: what coppy was ever so like the sample as all this to the doctrine of Dæmons? and for the Idolatry of the Eucharist or bread-worship, though it may be reduced to Image-worship, as being the adoration of a signe or symbole; yet let it be considered whether for the equality thereof it may not be taken rather for an *idolatry of reliques*, the body and blood of Christ in the Sacrament being the *mysticall reliques* which he left us as monuments of his death till he come: whichsoever it bee, I must confesse it hath a straine above the abomination of the Gentiles, who though they supposed some presence of their Dæmons in their Images and reliques, yet were they never so blockish, as to think their Images and reliques to be transubstantiated into Dæmons. But to come to the maine againe, I will confesse for my selfe that I cannot think of this *Dæmon-resemblance* without admiration, nor do I beleeve that you will heare without some astonishment, that which I am now to adde farther: That the advancers of Saint-worship in the beginning did not only see it, but even gloried

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(*ſed gloriatione non bona*) that they had a thing in Chriſtian practice ſo like the doctrines of Dæmons: we heard before, that *Plato* in his *Repub.* would have the ſoules of ſuch as died valiantly in the battell to be accounted for Dæmons after death, and their Sepulchers and Coffins to be adored and ſerved as the Sepulchers of Dæmons. *Euſebius lib.* 13. *Præpar. Evangel.* quoting this place, adds with it, τᾶυτα δὲ ἁρμόζει ἴσως τῇ τῶν θεοφιλῶν τελευτῇ, ὡς γραπτέον τῆς ἀληθοῦς εὐσεβείας ἐν οἷς ἂν ἁμαρτοῖς εἶναι, παραλαμβάνειν δεῖ, *theſe things do befit at* (*or after*) *the deceaſe of the favorites of God, whom if thou ſhalt affirme to be taken for the Champions of true Religion, thou ſhalt not ſay amiſs,* οὐδὲν κωλύει τοῖς θάπτειν ἐθεσι ἡμῖν παρεῖναι καὶ τὰς εὐχὰς παρὰ ταυτας ποιεῖσθαι, τιμᾶντι τὰς μακαρίας αὐτῶν ψυχάς, *Whence is is onr cuſtome to go unto their tombs, and to make our prayers at them, and to honour their bleſſed ſoules.*

The purpoſe of *Euſebius* was here to ſhew, as a preparation to draw men to Chriſtianity, how well the preſent uſe of Chriſtians in honouring the memories of their Martyrs, by keeping their aſſemblies at their Sepulchers, did agree with that of the Gentiles (ſo much by *Plato* commended) in honouring their champions and worthies for Dæmons after death: But alas, in the age next after, it proved too too like it indeed: For theſe earerings which the Chriſtians had borrowed or ſtolen from the Gentiles at their comming out of Ægypt, preſently became a golden calfe, as ſoone as the woman the Church came into the wilderneſſe, yea and *Aaron* the Prieſt had a foule part in it too.

Read the eighth book of *Theodoret de curandis Græcorum affectionibus*, whoſe title is *de Martyribus*, or in the meane time, take theſe few paſſages thereof: Thus hee ſpeaks having quoted that paſſage of *Heſiod* for Dæmons, commended by *Plato*; *Quod ſi Poeta Heſiodus auxiliares cuſtodeſque mortalium eos vocat qui ſancte olim beneque vixernnt, eamque hujus Poetæ ſententiam Philoſophorum*

optimus Plato adeo confirmavit, ut eorum hominum Sepulchra colenda esse atque adoranda censuerit; Quid ita quaeso, boni viri (i. e.) Graeci, quae ipsi facimus, accusatis? nos etenim pari modo (N. B.) eos qui illustri pietate vigverunt, proque ea jugulati ac caesi sunt, & auxiliares & medicos nominamus; at non Daemones tamen; absit a nobis absit hic furor: sed amicos Dei, fideleisque servos dicimus fuisse—— Ibid. posse sanctorum animas, vel cum extra hoc corpus fuerint, hominum curare negotia, Plato etiam 11 legum libro affirmat, verba Platonis citantur——

Cum itaque Philosophus credendum esse rumoribus censeat (id est sermonibus qui vulgo habentur de illa animarum defunctarum cura circa homines) vos tamen nobis non solum fidei nihil habetis, clamantemque eventorum vocem audire non vultis, &c. Ibid. Martyrum templa conspicua——

Quique homines prospera valetudine sunt, conservari eam sibi a martyribus petunt: Qui vero aegritudinem aliquam patiuntur, sanitatem exposcunt, —— Insuper & steriles &c. —— Item qui peregrè proficiscuntur &c.—non quise ad Deos accedere arbitrentur, sed qui orent Dei martyres tanquam divinos homines, intercessoresque sibi eos apud Deum advocent & precentur——

Pis vero & fideliter precatos ea maximè consequi quae desiderant, testantur illa quae votorum rei dona persolvunt, manifesta nimirum sanitatis adepti indicia.

Nam alii oculorum, alii manuum simulachra suspendunt, ex argento auroque confecta, —— paulo post —— Quid, quod eorum qui passim Dii ferebantur memoriam e mente hominum martyres aboleverint.—— Suos mortuos Dominus Deus noster in templa, pro Diis vestris (i.e.) Daemonibus induxit, ac illos quidem cassos gloria vanosque reddidit, suis autem martyribus honorem illorum dedit.

Pro Panaiis enim Diasiisque & Dionysiis (i.e.) Jovis, Liberique Patris solennitatibus; Petro, Paulo, Thomae, Sergio, aliisque sanctis martyribus solennitates epulo populari peraguntur: Cum itaque tantam utilitatem ex honore martyribus,

tyribus collato provenire, homines videatis, fugite (quaeso) errorem Daemonum, praevioque ductu martyrum, factibusque utentes, viam capessite qua ad Deum perducit, &c. Now judge whether hitherto διδασκαλια δαιμονιων hath been fitly applyed or not: I will go on.

Having therefore by so many arguments made apparant (I hope) what I endeavoured to prove: I desire we may observe, among so many corruptions, both now and heretofore over-whelming the Church of Christ what it is wherein the Holy Ghost placeth the essence, and counteth as the very soule of the great Apostasie under the man of sinne, and would have us to make the pole-starre of our discovery thereof.

Not every errour, not every heresie, how fowle soever; but διδασκαλια δαιμονιων, *Idolatry*, and *Spirituall fornication*: as for other heresies, though accompanying this, yet are they but accidentall, and not of the essence of the great Apostasie which was to come.

Even as whores are seldome without other great faults, which yet are no part of whoredome: so hath the spirituall whore many other heresies, but her whoredome is only Idolatry and the doctrine of *Damons*.

Neither is heresie of it self no, though damnable heresie, a character whereby the great Apostasie can bee knowne from other sects and blasphemies.

Fowle heresies were in the first ages of the Church, yet Antichrist and his time were neither of them yet come; when his time approached neerer, the Arrians, Macedonians, Nestorians, Eutychians, were abominable heretiques.

And the Arrians possessed for a time the face of the visible Church; yet was not theirs the solemne Apostasie looked for.

But Idolatry or spirituall whoredome, which in that storme the Devill was a working, this is the only character and note whereby the Apostasie under the man

1 Thes. 1. 9. Conversion to Christianity is described a turning.

turning from Idols to ſerve the true & living God, & to wait for his Sonne Ieſus Chriſt; therefore Apoſtaſie is a return to Idols from the living & true God and his Sonne Ieſus Chriſt.

of ſinne is diſcovered and diſtinguiſhed from all other blaſphemies, ſects, and hereſies of what age or time ſoever. Which that I may not ſeem to ground only upon the expoſition of my text, which whatſoever the probability thereof be, may yet be thought alone too weak to ſupport the weight of ſo maine a concluſion: I deſire you to take theſe arguments for a full confirmation thereof; ſome of them have already been intimated, but now all are muſtered up together,

Firſt, that *Babylon* is entitled in the Revelation of S. *Iohn*, not the *Lyar of Babylon*, not the *Tyrant of Babylon*, not the *Heretique of Babylon*, nor the *Murdreſs of Babylon*, but the *whore of Babylon*, yea that *Great Whore* and the *Mother of fornications, and abominations of the earth*. Doth not God (think we) give the name as he accounts the nature? or is there any one will deny that this *Babylon* is that myſtery of iniquity which our Apoſtle ſo calleth as being in oppoſition to the great μυστήριον Ευσεβείας *myſtery true worſhip & Religion*? if any ſhould μυστήριον Βαβυλῶνος *myſtery of Babylon* in her forehead would help to reclaim him: And what *Whore* is that with whom *the Kings and Nations and Kingdomes of the earth commit fornication*? can it be any other but a *ſpirituall Whore*? Without queſtion therefore S. *Iohn* means no other thing here than what he foretold in the eleventh chapter, That the *Second and outmoſt court of the Temple* (which is the ſecond ſtate of the Chriſtian Church) *together with the holy City, ſhould be trodden down, and overtrampled by the Gentiles forty two moneths*, that is, overwhelmed with the Idolatry of the Gentiles, which is, διὰ παντὸς τοῦ χρόνου τῆς βασιλείας, as long as power ſhall be given to the Beaſt to make Warre with the Saints, as long as the witneſſes muſt weare ſack-cloth, and the woman which eſcaped the fury of the Ethniall Dragon, be fed in the wilderneſſe.

Secondly, S. *Paul* tels us, that the great Apoſtaſie

ſhould

ſhould enter by ſtrong deluſions, by ſignes and lying wonders; conſider then what corruptions of the Chriſtian faith were thus uſhered in to begin with the beginning and firſt corruption of that kinde; Invocation of Saints, with the adoration of their ſhrines and reliques, how were theſe advanced in the Church was it not by miraculous cures of the ſick healing of the lame, reſtoring of the blinde; yea raiſing of the dead (as ſeemed) ſometimes by the only touch and aire, ſometimes of the ſhrines and reliques of ſoules deceaſed? was it not ſtill confirmed by ſtrange apparations, and other meanes wonderfull to heare? for diſcovery of bones and reliques unknowne and forgotten, yea of men whoſe names they never heard of before. And which I ſhall ſhew better hereafter: no ſuch experience for thirty yeares together obſerved in the Church, untill the totall and fixed time began to enter. The worſhipping of Images, the ſecond, for time, of the Churches fornications; was not this alſo allowed and at length fully ratified by like ſignes and miracles ſhewed upon thoſe who approached them in their devotions? Read the legend, and ſee what ſtore there is of ſtrong deluſions and lying wonders. That which for time came in laſt, but deſerves a place among the formoſt, I meane the Idolatry of the Maſſe, and adoration of the breaden god; ſearch and ſee if it be not alſo thus attended.

If all this be true, then would I know what doctrine of theirs beſides was inſtalled with theſe ſolemnities; there is but one only left for exception, and it is Purgatory; but what if all the deluſions of Purgatory, with all the apparitions of Purgatorian Ghoſts, were but an indirect device of Satan ayming partly to advance the Maſſe into an Idoll by the miraculous efficacy (forſooth as the Ghoſts report) of the oblation thereof for them; partly to inſtall the Sonne of perdition (a Dæmon I yet ſpeak not of, and yet a Dæmon) *to ſit as God in the*

*Apocal. 1.18.

*Temple and Throne of Christ, with the keyes of * Hades and death,* to deliver them? what stronger presumption can there be of this than the event; and that the errour of Purgatory had so long been working before the Devill seemed to know how to make this use of it, which at length he spied out aud plied lustily with signes and wonders. If all this be true, then it follows still that it is spirituall fornication which the Holy Ghost in Scripture intendeth, and the event hath marked out for the soule of Antichristian abomination and impiety; But of the matter of miracles and lyiug wonders more in the second part of my text, which is the proper place thereof.

Thirdly and lastly, the great Apostasie is a thing proper to the ὕστεροι καιροὶ *the latter times:* which I will shew (when I come at it) to be the last times of the fourth kingdome of *Daniel*, *Dan.* 7.25. *& alibi*, but amongst all other corruptions, only the spirituall fornication of the Church and spouse of Christ will be found proper to these times.

But you will say if Idolatry and Spirituall fornication be the matter, why should not this rather be laid upon Painims, and Turks, and Saracens, who acknowledge not Christ, rather than upon Christians who doe?

I answer, S. *John* and S. *Paul* prophesied of things to come, not of that which was in being when they prophesied. But Ethnicall and Painim Idolatry at that time overwhelmed the whole earth yea and persecuted and made warre with the Saints, and uo time hath yet been when this Idolatry was not to be fonnd. It must needs be then some other whoredome (for whoredom it was to be) which was prophesied of to come.

*In Saracen. Frid. Sylburg. citante Martinio. p. 1903. Lex.* οἱ Σαρρακηνοὶ μέχρι τοῦ Ἡρακλείου τοῦ βασιλέως χρόνου εἰδωλολατροῦν προσκυνοῦντες τῶ Ἑωσφόρω ἀστέρι καὶ τῇ Ἀφροδίτῃ ἣν δὴ καὶ χαβὰρ τῇ ἑαυτῶν ἐπονομάζουσι γλώττῃ, δηλοῖ δὲ ἡ λέξις αὐτὴν τὴν μεγάλην.

Againe, neither Saracen nor Turk (the greatest un-

christian

christian States since Christ) neither of these, I say, can be Antichrist we speak of, nor their blasphemy that mystery of iniquity foretold by the Apostles and Prophets.

For there are two unquestionable characters of that mystery, which will neither of them, without doubt not both of them, agree to Turk or Saracen: *videlicet*, first, that it should sit in the *Great City*, which in S. *Johns* time *reigned over the Nations of the earth.* Secondly, that it should be an *Apostasie* from the Christian faith once embraced: But the Turk, whatsoever he be, is no Apostate; being of a Nation which never was Christian: nor was the seat of the Saracen Empire, whilst it stood, either in the old or new *Rome*, or neer unto either; for I would seem to yeeld for this time, that new *Rome* or *Constantinople* would serve the turne, though I am farre enough from beleeving it. Nor will I alleadge, that *Mahomet* himselfe and his Nation were both Painims when they began their blasphemies; for you would tell me, that *Sergius* the Monk taught him to make the Alchoran: nor will I question now, whether the Christian or Mahumetan be the greater Idolater, though the doubt might soon be resolved, seeing it is well known the Mahumetans worshipe no Images. But I have alleaged nothing save what is without exception, that both these characters I spak of cannot be applyed either to Turk or Saracen, though I beleeve that neither can be. When I spake of Painims and Mahumetans, I would have you remember, that there were some blasphemous sects in the first ages of the Church, which are no more to be accounted of as Christians than Mahumetans and Painims are: nay Mahumetanism is neerer Christianity than many of them were: for amongst whom the Christians Deity is not worshipped and received, those, though they spring up in imitation of Christianity, I account but new Painim blasphemies and not Christian heresies: such were the

*Mahomet in Alcorano inducit Deum ad se ita loquentem: Pauper fuisti & ditavi te, Idolis serviisti & vocavi te: Interpres Aretæ in Præfatione sub finem.*

*Mahomet* was a Paynim, neither circumcised as the other Arabians were, nor baptized, till he begun his false prophesy: when *Abdalla* the Iew did the one unto him, and *Sergius* the Monk conferred the other, *vid. Purchas Pilgr.*

the * Cerinthians, Marcionites, Saturnians, Valentinians, and Manichees, &c. which neither professed the same Deity, nor acknowledged that divine word which we Christians do; whereas yet the Mahumetans worship the same God with Jewes and Christians, God the Creatour of Heaven and Earth, and God the Father of *Abraham*, *Isaac*, and *Iacob*, howsoever they conceive otherwise of his nature and properties than Christians do: But this by the way (lest it may put a rub in our discourse) of spirituall fornication.

* *Tertul.* calls these Heretieks, *Alterius divinitatis Hæretici*.

But you will still alledge in her behalfe, who seemes all this while to be charged, that *Antichrist*, and the *man of sinne* in Scripture, is set forth as the most hatefull and execrable thing that can be iu the eyes of God Almighty. But how can such a thing be said, and comparatively to be where the true God, with Christ his son, God and man, are in any sort acknowledged and worshipped.

Lord! that the whole straine of Scripture, in the Prophets especially, and the example of the *Church of Israel*, should not cure this web, and take this filme from the eyes of men! Doth not the Lord say of Israel, that *he had chosen them to be a speciall people to himselfe, above all people that are upon the face of the earth*, Deut. 7. 6. *You only have I knowne* (saith hee) *of all the families of the earth*, *Amos* 3. 2. And is not *Christ the Lord* of Christians? and is not the *Church* his *Spouse*? τὸ μυστήριον τοῦτο μέγα ἐστί, saith Saint *Paul*, *Ephes.* 5. *This is a great mystery*. No marvell then where this *mystery* is not considered, if the *mystery of iniquity*, be not understood. Alas poor Church of Israel, thy case it seemes should have been a very hard one! for what Nation in the world ever suffered so much rebukes, so many plagues, so much wrath, as thou hast done? yet couldest thou say for thy selfe, thou never forsakedst the true God altogether, but wast still called by his name; onely thou wouldst faine worship him in Calves and Images, as other Nations thy neighbours

(*sed gloriatione non bona*) that they had a thing in Christian practice so like the doctrines of Dæmons: we heard before, that *Plato* in his *Repub.* would have the soules of such as died valiantly in the battell to be accounted for Dæmons after death, and their Sepulchers and Coffins to be adored and served as the Sepulchers of Dæmons. *Eusebius lib.* 13. *Præpar. Evangel.* quoting this place, adds with it, ταῦτα δὲ ἁρμόζει ἐπὶ τῇ τῶν θεοφιλῶν τελευτῇ, οὓς στρατιώτας τῆς ἀληθοῦς εὐσεβείας οὐκ ἂν ἁμαρτοῖς εἴπων, παραλαμβάνεσθαι. *these things do befit at (or after) the decease of the favorites of God, whom if thou shalt affirme to be taken for the Champions of true Religion, thou shalt not say amiss,* ὅθεν καὶ ἐπὶ τὰς θήκας αὐτῶν ἔθος ἡμῖν παρίεναι καὶ τὰς εὐχὰς παρὰ ταύτας ποιεῖσθαι, τιμᾶν τε τὰς μακαρίας αὐτῶν ψυχάς, *whence is is onr custome to go unto their tombs, and to make our prayers at them, and to honour their blessed soules.*

The purpose of *Eusebius* was here to shew, as a preparation to draw men to Christianity, how well the present use of Christians in honouring the memories of their Martyrs, by keeping their assemblies at their Sepulchers, did agree with that of the Gentiles (so much by *Plato* commended) in honouring their champions and worthies for Dæmons after death: But alas, in the age next after, it proved too too like it indeed: For these earerings which the Christians had borrowed or stolen from the Gentiles at their comming out of Ægypt, presently became a golden calfe, as soone as the woman the Church came into the wildernesse, yea and *Aaron* the Priest had a foule part in it too.

Read the eighth book of *Theodoret de curandis Græcorum affectionibus*, whose title is *de Martyribus*, or in the meane time, take these few passages thereof: Thus hee speaks having quoted that passage of *Hesiod* for Dæmons, commended by *Plato*; *Quod si Poeta Hesiodus auxiliares custodesque mortalium eos vocat qui sancte olim beneque vixerunt, eamque hujus Poetæ sententiam Philosophorum*

optimus Plato adeo confirmavit, ut eorum hominum Sepulchra colenda esse atque adoranda censuerit; Quid ita quaeso, boni viri (i.e.) Graci, quae ipsi facimus, accusatis? nos etenim pari modo (N.B.) eos qui illustri pietate viguerunt, proque ea jugulati ac caesi sunt, & auxiliares & medicos nominamus; at non Daemones tamen; absit a nobis absit hic furor: sed amicos Dei, fidelesque servos dicimus fuisse—— Ibid. posse sanctorum animas, vel cum extra hoc corpus fuerint, hominum curare negotia, Plato etiam 11 legum libro affirmat, verba Platonis citantur——

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Pro Panditis enim Diasiisque & Dionysiis (i.e.) Jovis, Liberique Patris solennitatibus; Petro, Paulo, Thomae, Sergio, aliisque sanctis martyribus solennitates epulo populari peraguntur: Cum itaque tantam utilitatem ex honore martyribus

*tyribus collato provenire, homines videatis, fugite (quaeso) errorem Daemonum, praevioque ductu martyrum, factibusque intentes, viam capessite quae ad Deum perducit, &c.* Now judge whether hitherto ἀποστασία δαιμονίων hath been fitly applyed or not? I will go on.

Having therefore by so many arguments made apparant (I hope) what I endeavoured to prove: I desire we may observe, among so many corruptions, both now and heretofore over-whelming the Church of Christ what it is wherein the Holy Ghost placeth the essence, and counteth as the very soule of the great Apostasie under the man of sinne, and would have us to make the pole-starre of our discovery thereof.

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turning from Idols to serve the true & living God, & to wait for his Sonne Iesus Christ; therefore Apostasie is a return to Idols from the living & true God and his Sonne Iesus Christ.

of sinne is discovered and distinguished from all other blasphemies, sects, and heresies of what age or time soever. Which that I may not seem to ground only upon the exposition of my text, which whatsoever the probability thereof be, may yet be thought alone too weak to support the weight of so maine a conclusion: I desire you to take these arguments for a full confirmation thereof; some of them have already been intimated, but now all are mustered up together,

First, that *Babylon* is entitled in the Revelation of S. *John*, not the *Lyar of Babylon*, not the *Tyrant of Babylon*, not the *Heretique of Babylon*, nor the *Murdress of Babylon*, but the *whore of Babylon*, yea that *Great Whore* and the *Mother of fornications, and abominations of the earth.* Doth not God (think we) give the name as he accounts the nature? or is there any one will deny that this *Babylon* is that mystery of iniquity which our Apostle so calleth as being in opposition to the great μυστήριον Ευσεβίας *mystery true worship & Religion?* if any should μυστήριον Βαβυλῶν *mystery of Babylon* in her forehead would help to reclaim him: And what *Whore* is that with whom *the Kings and Nations and Kingdomes of the earth commit fornication?* can it be any other but a *spirituall Whore?* Without question therefore S. *John* means no other thing here than what he foretold in the eleventh chapter, That the *Second and outmost court of the Temple* (which is the second state of the Christian Church) *together with the holy City, should be trodden down, and overtrampled by the Gentiles forty two moneths*, that is, overwhelmed with the Idolatry of the Gentiles, which is, διδασκαλία δαιμονίων. as long as power shall be given to the Beast to make Warre with the Saints, as long as the witnesses must weare sack-cloth, and the woman which escaped the fury of the Ethniall Dragon, be fed in the wildernesse.

Secondly, S. *Paul* tels us, that the great Apostasie should

ſhould enter by ſtrong deluſions, by ſignes and lying wonders; conſider then what corruptions of the Chriſtian faith were thus uſhered in to begin with the beginning and firſt corruption of that kinde; Invocation of Saints, with the adoration of their ſhrines and reliques, how were theſe advanced in the Church was it not by miraculous cures of the ſick healing of the lame, reſtoring of the blinde; yea raiſing of the dead (as ſeemed) ſometimes by the only touch and aire, ſometimes of the ſhrines and reliques of ſoules deceaſed? was it not ſtill confirmed by ſtrange apparations, and other meanes wonderfull to heare? for diſcovery of bones and reliques unknowne and forgotten, yea of men whoſe names they never heard of before. And which I ſhall ſhew better hereafter: no ſuch experience for thirty yeares together obſerved in the Church, untill the totall and fixed time began to enter. The worſhipping of Images, the ſecond, for time, of the Churches fornications; was not this alſo allowed and at length fully ratified by like ſignes and miracles ſhewed upon thoſe who approached them in their devotions? Read the legend, and ſee what ſtore there is of ſtrong deluſions and lying wonders. That which for time came in laſt, but deſerves a place among the formoſt, I meane the Idolatry of the Maſſe, and adoration of the breaden god; ſearch and ſee if it be not alſo thus attended.

If all this be true, then would I know what doctrine of theirs beſides was inſtalled with theſe ſolemnities; there is but one only left for exception, and it is Purgatory; but what if all the deluſions of Purgatory, with all the apparitions of Purgatorian Ghoſts, were but an indirect device of Satan ayming partly to advance the Maſſe into an Idoll by the miraculous efficacy (forſooth as the Ghoſts report) of the oblation thereof for them; partly to inſtall the Sonne of perdition (a Dæmon I yet ſpeak not of, and yet a Dæmon) *to ſit as God in the*

*Apocal. 1.18.

*Temple and Throne of Christ, with the keyes of * Hades and death,* to deliver them? what stronger presumption can there be of this than the event; and that the errour of Purgatory had so long been working before the Devill seemed to know how to make this use of it, which at length he spied out aud plied lustily with signes and wonders. If all this be true, then it follows still that it is spirituall fornication which the Holy Ghost in Scripture intendeth, and the event hath marked out for the soule of Antichristian abomination and impiety; But of the matter of miracles and lyiug wonders more in the second part of my text, which is the proper place thereof.

Thirdly and lastly, the great Apostasie is a thing proper to the ὕστεροι καιροὶ *the latter times:* which I will shew (when I come at it) to be the last times of the fourth kingdome of *Daniel*, *Dan.* 7.25. *& alibi*, but amongst all other corruptions, only the spirituall fornication of the Church and spouse of Christ will be found proper to these times.

But you will say if Idolatry and Spirituall fornication be the matter, why should not this rather be laid upon Painims, and Turks, and Saracens, who acknowledge not Christ, rather than upon Christians who doe?

I answer, S. *John* and S. *Paul* prophesied of things to come, not of that which was in being when they prophesied. But Ethnicall and Painim Idolatry at that time overwhelmed the whole earth yea and persecuted and made warre with the Saints, and uo time hath yet been when this Idolatry was not to be fonnd. It must needs be then some other whoredome (for whoredom it was to be) which was prophesied of to come.

*In Saracen. Frid. Sylburg. citante Martinio. p. 1903. Lex.* οἱ Σαρρακηνοὶ μέχρι τοῦ Ἡρακλείου τοῦ βασιλέως χρόνου εἰδωλολατροῦν προσκυνοῦντες τῷ Ἑωσφόρῳ ἀστέρι καὶ τῇ Ἀφροδίτῃ ἣν δὴ καὶ χαβὰρ τῇ ἑαυτῶν ἐπονομάζουσι γλώττῃ, δηλοῖ δὲ ἡ λέξις αὐτὴν τὴν μεγάλην.

Againe, neither Saracen nor Turk (the greatest un-

christian

christian States since Christ) neither of these, I say, can be Antichrist we speak of, nor their blasphemy that mystery of iniquity foretold by the Apostles and Prophets.

For there are two unquestionable characters of that mystery, which will neither of them, without doubt not both of them, agree to Turk or Saracen: *videlicet*, first, that it should sit in the *Great City*, which in S. *Johns* time *reigned over the Nations of the earth.* Secondly, that it should be an *Apostasie* from the Christian faith once embraced: But the Turk, whatsoever he be, is no Apostate, being of a Nation which never was Christian: nor was the seat of the Saracen Empire, whilst it stood, either in the old or new *Rome*, or neer unto either; for I would seem to yeeld for this time, that new *Rome* or *Constantinople* would serve the turne, though I am farre enough from beleeving it. Nor will I alleadge, that *Mahomet* himselfe and his Nation were both Painims when they began their blasphemies; for you would tell me, that *Sergius* the Monk taught him to make the Alchoran: nor will I question now, whether the Christian or Mahumetan be the greater Idolater, though the doubt might soon be resolved, seeing it is well known the Mahumetans worshipe no Images. But I have alleaged nothing save what is without exception, that both these characters I spak of cannot be applyed either to Turk or Saracen, though I beleeve that neither can be. When I spake of Painims and Mahumetans, I would have you remember, that there were some blasphemous sects in the first ages of the Church, which are no more to be accounted of as Christians than Mahumetans and Painims are: nay Mahumetanism is neerer Christianity than many of them were: for amongst whom the Christians Deity is not worshipped and received, those, though they spring up in imitation of Christianity, I account but new Painim blasphemies and not Christian heresies: such were the

*Mahomet in Alcorano inducit Deum ad se ita loquentem: Pauper fuisti & ditavi te, Idolis serviisti & vocavi te: Interpres Aretæ in Præfatione sub finem.*

*Mahomet* was a Paynim, neither circumcised as the other Arabians were, nor baptized, till he begun his false prophesy: when *Abdalla* the Iew did the one unto him, and *Sergius* the Monk conferred the other, *vid. Purchas Pilgr.*

the * Cerinthians, Marcionites, Saturnians, Valentinians, and Manichees, &c. which neither professed the same Deity, nor acknowledged that divine word which we Christians do; whereas yet the Mahumetans worship the same God with Jewes and Christians, God the Creatour of Heaven and Earth, and God the Father of *Abraham*, *Isaac*, and *Iacob*, howsoever they conceive otherwise of his nature and properties than Christians do: But this by the way (lest it may put a rub in our discourse) of spirituall fornication.

* *Tertul.* calls these Hereticks, *Alterius divinitatis Hæretici*,

But you will still alledge in her behalfe, who seemes all this while to be charged, that *Antichrist*, and the *man of sinne* in Scripture, is set forth as the most hatefull and execrable thing that can be in the eyes of God Almighty. But how can such a thing be said, and comparatively to be where the true God, with Christ his son, God and man, are in any sort acknowledged and worshipped.

Lord! that the whole straine of Scripture, in the Prophets especially, and the example of the *Church of Israel*, should not cure this web, and take this filme from the eyes of men! Doth not the Lord say of Israel, that *he had chosen them to be a speciall people to himselfe, above all people that are upon the face of the earth*, Deut. 7. 6. *You only have I knowne* (saith hee) *of all the families of the earth*, *Amos* 3. 2. And is not *Christ the Lord* of Christians? and is not the *Church* his *Spouse*? τὸ μυστήριον τοῦτο μέγα ἐστὶ, saith Saint *Paul*, *Ephes.* 5. *This is a great mystery*. No marvell then where this *mystery* is not considered, if the *mystery of iniquity*, be not understood. Alas poor Church of Israel, thy case it seemes should have been a very hard one! for what Nation in the world ever suffered so much rebukes, so many plagues, so much wrath, as thou hast done? yet couldest thou say for thy selfe, thou never forsakedst the true God altogether, but wast still called by his name; onely thou wouldst faine worship him in Calves and Images, as other Nations thy

neighbours

neighbours did their Gods; thou wouldest needes follow the fashion, and this was thine errour; thou never meanedst to cast off thy *Jehovah* altogether, but still wouldest have him to be thy God, and thy selfe to be his people; yet thou tookest this liberty, to have other gods besides the Lord thy God, *viz.* thy *Baalims* and *Daemon gods* of other Nations about thee, and yet hopedst *Jehovah* the God of heaven, thy onely Soveraigne God, would not be offended thereat, since thou retainedst him in chiefe place and honour with thee still.

Why was thy God then so unkind and cruell unto thee, to call thee *Whore*, and *Prostitute Whore*, so often? All his Prophets continually baiting thee with that so foul and odious a name of *abominable Harlot*? Why did hee scatter thee, and cart thee even naked among the Nations, afore his Jealousie would be satisfied? for it seemes he is far more indulgent to his *second wife* the *Church of the Gentiles*, for shee worships her God in images and Crucifixes, yea calls a piece of bread her Lord and her god, and yet saieth, he is no whit jealous of her, but well pleased. She, though espoused to Christ Jesus the Son of the living God, as the sole Intercessor and Mediator in the presence of God his Father, yet thinks she may fall downe to Saints and Angels, yea to as many Images of them as ever the Jewes had of their Baalims, or the Gentiles of their Daemons.

And yet forsooth because she makes her Lord the chiefest still in the honour of her affections, and uses the rest to her lovers no farther than she may still yeeld the first and chiefe place to him, she verily supposes he is no whit offended with her; whereas Israel should have been called *Whore* a thousand times over for as little as this; yea and like enough to have beene carted too, and her nose slit, *Ezek.* 23. 25. long before this time.

Nay but she wipes her mouth, and asketh why her Lord should be angry, for she calls him still her Lord,

and acknowledges and professeth him still to be her Husband. If he hath a mind to be angry with any let him goe to the Turks, Tartars, and other Mahumetans, or to the Painims, who will not acknowledge him at all to be there Lord God; though he hath offered himselfe, and perhaps wooed some of them, but they would none of him, but married themselves to other husbands: here if he will be jealous, is matter for his jealousie.

But thou *Christ-apostaticall Strumpet*, knowest thou not the first commandement of thy Christian Decalogue to be, *Thou shalt have none other Gods (not Christs) but me.* What dost thou with so many *Christlings*? knowest thou not that an husband is more grieved and dishonoured by his wifes adultery, than if any other woman whatsoever, yea suppose his kinswomen and daughters, should play the harlots. What are Turks and Tartars, and any other unbeleeving Nation under heaven, unto thy Lord and Saviour? are they not all as strangers to him, and he to them? But as for thee, he had chosen thee out of many nations to espouse thee to himselfe; so that thou mayest say with Israel, *Isay* 63. 19 *We are thine, but as for them, thou never bearest rule over them, they were not called by thy name: but to thee*, to use the words of *Ezek.* c. 16. *he sware an oath, and entred into a covenant with thee, and thou becamest his, and wert called and wilt still be called by his name: Thee he washed with water, yea, throughly washed thee from the pollution of thy birth, and anointed thee with oyle. Thou wast decked with gold and silver, and thy raiment was of fine linnen, and silke, and broydered worke, thou dideſt eate fine flower, and honey, and oyle, and wast exceeding beautifull, and dideſt prosper into a kingdome. And thy renowne went forth among the heathen for thy beauty; for it was perfect through the comelinesse which the Lord thy God had put upon thee. But thou dideſt trust in thine owne beauty, and playedst the harlot because of thy renown,*

and

*Hierō. in ca. 43 Ezek.* Ego hoc arbitror, quod non polluat nomen Domini, nisi ille qui ipsus est nomini ejus credere: & quomodo tollit membra Christi, & facit membra meretricis, qui prius Christo credidit; sic ille polluit nomen Domini, qui prius nominis eius fidem susceperit.

*and powredst out thy fornications upon every one that passed by. And of thy garments thou didest take, and deckedst thy high places with divers colours, and playedst the harlot thereupon. Thou hast also taken thy faire jewels of my Lords gold, and of my Lords silver, which he had given thee, and madest to thy selfe images of men, and didst commit whoredome with them. And tookest thy broydered garments and coveredest them, and thou hast set the Lords oyle and his incense before them.* Judge now betweene the Lord and his people ye that have wives, and give sentence ye husbands whether of the two in question hath most dishonoured our Lord and Saviour, which of the two is most like to fret him, and kindle the coales of fury and jealousie: those who never yet were in covenant with him, nor yet are called by his name: or whether his Spouse, his darling, his beloved one, to whom he was betrothed and married? Judge according to the manner of wedlock, and the notorious president of Israel: he that is the father (we say) is best able to understand the love of a father, and therefore Gods loue to his children for the like reason; he that is an husband is sensible of the jealousie of an husband, and so of the case of *Christ* with his *unfaithfull* and *treacherous Sponse* the *Christian Jezabel*.

The decision and sume of all this, is this, That the *whoredome* of the Church of God is a *spirituall* adultery; and therefore betweene the Idolatry of Christians, and that of Infidels, and of Painims, is as much difference in Gods esteeme, as is betweene adultery and simple fornication. The one, as equall to murther, was in the law punished with death; the other, with a much lighter punishment: whence in *Ezekiel* (in whose words I haue beene so long) *cap.* 16. *ver.* 38. God saith to Jernsalem for their Idolatry, that he would *judge her as women that breake wedlock and shed blood are judged*: he would *give her blood in fury and jealousie*. And this was the resolu-

tion of God himselfe against Israel, *Amos* 3. 12. *Heare the word that the Lord hath spoken against you, O children of Israel, saying, You onely have I knowen of all the families of the earth, therefore will I punish you for all your iniquities.* And the same will be the judgment of the *Christian Iezabel* (howsoever Painims and Infidels speed) when *Great Babylon shall come in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath.* Thus I would have well considered and weighed by those whom the Mahumetan blasphemy hath so dazeled, that they can hardly beleeve that so hated and exectrable a name of *Babylon* should belong unto any other, unlesse there be yet come some other like barbarous Tyrant and Seducer after them: the cause of which errour is, That men have fancied another manner of *Antichrist* than the Holy Ghost meant of, and placed their eyes farre wide of the ground of Gods hatred, and of the nature of that mysterie of abomination. But Israels Apostasie, Gods Iealousie, and their unparalleld punishment therefore, such as no Nation in the world, how Idolatrous soever, endured besides themselves, are in this case the onely Polestarre to direct us.

But even this mistake, which is and hath been of the *mystery of iniquity*, is it selfe a kind of *mystery*, or not without one; for *Antichrist* is a *Counter-Christ*, and therefore his *comming* to be a *Counter-resemblance* of the *comming of Christ*.

Christ was both to come, and accordingly looked for *in the last times* (that is) in the time of the fourth kingdome of *Daniel*; so Antichrist and his mystery of impiety was to be, [illegible] in the *latter times of these last times*, that is (as I shall better shew hereafter) in the last times, or last Scene (as I may so speake) of the fourth kingdome of *Daniel*. When *Christ* came, the *Scepter* was to depart from Judah, and that *Commonwealth* to be dissolved: so when *Antichrist* was come, the *Roman*

*Empire*

*Empire* was to fall, and *he that hindered, was to be taken out of the way*, 2. Thes. 2.8. The Jewes expected Christ to come when he did come, and yet knew him not when he was come, because they had fancied the manner and quality of his comming like some temporall Monarch, with armed power to subdue the earth before him: So the Christians, Gods second Israel, looked the comming of Antichrist should be at that time when he came indeed, and yet they knew him not when he was come, because they had fancied his comming as of some barbarous Tyrant, who should with armed power not onely persecute and destroy the Church of Christ, but almost the world, that is, they looked for such an Antichrist as the Jewes looked for a Christ.

Wherefore as Christ came unto his own, and his own received him not; so Antichrist came upon those who were not his owne, and yet they eschewed him not: but yet as some Jewes, though few, knew Christ when he came, and received him; so did some Christians, though but few, keep themselves from the pollution of Antichrist. Lastly, as the Jewes ere long shall acknowledge, and run unto him, whom they pierced as not knowing him; so hath the Christian Church, for a great part, discovered that Son of perdition, whom a long time they had ignorantly worshipped, because they knew him not. *O the depth of the riches both of the wisdome and knowledge of God, how unsearchable are his judgments, and his wayes past finding out!* But for our part, seeing our case is so like unto that of the Jewes, let their lamentable and wofull errour, in mistaking their Messiah by wrongly fancying him, be a warning and a caveat unto us, that we likewise upon like conceits and prejudice mistake and misdeeme not the *Man of sinne*.

TINES *Some.*

NOw I come unto the *second point* expressed in this description the *great Apostasie*, *viz.* the Persons Revolters. They shall *not* be *all*, but τινες; *some* τινες ἀποστησονται, some shall Apostatize: *some* that is not as we in our English doe often use it, *a few*; but *some*, that is, *not all*, *yet some*, that is, so many as that the whole visible Church should be said thereof to be Apostatized; so many as should like a cloud overspread the face of the Christian firmament, in such sort, as the starres and lights therein should not easily be decerned. For the *great defection* so much prophesied of, was to be a *solmne* and *generall* one; such an one, as wherein the *chiefest* of the Churches, *honoured* as *a mother in Israel*, should become a *Babylonish whore*, *a mother of hralots*, *and of the abomination of the earth*, *Rev.* 17. such an one as whereby the *outmost court of the Temple of God* should not onely be prophaned, but *trodden down by Gentilisme*, *Rev.* 11, such an one as the *world* is said *to wander after the beast and to worship him*; and such a one an should not onely make *wars with the Saints*, *but overcome them*, *Rev.* 13. Otherwise, if our Apostle here, and Saint *John* there, should meane no more than the errours of some particular ones, and there revolt from the faith of the Church they should make either no prophesie at all, or at the best, but a needlesse one.

For who knowes not, that in Saint *Pauls*, Saint *Johns*, and the Apostles owne times, were many Heresies and Hereticks growen up as weeds in the wheat field of Christ? but as yet the wheat overtopped them. and the visible body of the Church disclaimed them. If these had beene the worst the Church should looke for, the Apostles should seeme to prophesie of things present, and not, as they doe of things to come, yea and more than this,

this, they should foretell of a thing as proper and peculiar to the last times, which was no novelty in ther owne times.

We must take notice therefore that the Apostasie and corruption of faith so much propheſied of, was another maner of one, than that which was so frequent in those first times; such a kind of one as should not be disclaimed by the visible body of the Church, but should surprise, eclipse, and overcloud the beautifull face thereof: which maner of defection never had beene before, nor should there be the like after it.

Now that the word τινὲς *or some*, useth in Scripture to imply *no small number*, but onley serves to intimate an *exeption of some particulars*, though there were but 10 or three to be excepted, I will make manifest by a few examples, lest our English use might deceive us.

Eirst, *Iohn* 6. 60. *Many of the Disciples* (saith the Text) *when they heard this, said This is an hard saying*: and verse 66. *Many of his Disciples from that time went back and walked no more with him*; nevertheleſſe concerning these *many* Christ himselfe saith verſ. 64. εἰσὶν ἐξ ὑμῶν τινες, *but there are some of you which beleeve not*: here we see that *some* is a *great many*: So *Rom.* 11. *S. Paul* there saith of the resurection of the Jewes, *some of the branches are broken off*; now what a *some* this was, appears in the same Chapter, when he saith, *God hath included them all in unbeleefe, that he might have mercy upon all*: but to search no further, 1 *Cor.* 10. will store us with examples as verse 7. *neither be yee Idolotrars*, καθώς τινες αὐτῶν *as some of them were*, this was a *great some*, for *Moses* saith of it, *Exod.* 32. 3. *And all the people brake off there golden earerings and brought them to Aaron*: in uerse 8. *Nether let us commit fornication as some of them*, which were so many, *Numb.* 25. 4. that the Lord said to *Moses, Take all the heads of the people, and hang them up before the Lord that the fierce anger of the Lord may*

be

*be turned away from Israel*: and verse 5. it is said in generalls, *And Israel joyned himselfe to Baal-Peor*: againe in the same Epistle verse 9. it it said, *Neither let us tempt Christ, as some of them also tempted and were destroyed of Serpents*: and verse 10. *Neither murmure as some of them also murmured*; this *some* was a *great some* indeed, even all the people, save *Moses*, *Joshua*, and *Caleb*: whereof is said *Numb.* 14. 1. *And all the Congregation lifted up their voyce and wept*: and verse 2. *And all the Congregation murmured against Moses and Aaron, and the whole Congregation said unto them, would God that wee had died, &c.* wherefore they were as largly punished, all of them dying in the wildernesse, *Joshua* and *Caleb* excepted. These places of many will suffice, to shew that the word [*some*] in my text, intends not to extenuate the number of Apostates, as implying they should be but few, but only shews they should not be all, for where the Apostates are but *viris some*, there *some* also are not Apostates, but exempted from the common defection, wherewith the rest were miserably overwhelmed. The observation therefore which this affords us, is; *that the true Church of Christ was never wholly extinguished, nor the light of his Gospell ever quite put out, no, not in the greatest darknesse that ever was to overwhelme it.* By the true Church of Christ I understand that holy society and company of beleevers, which as they accord and are joyned together in one common faith of all divine truths needfull to salvation, so are they also free from the fellowship of such erroneous abominations of mortall errours as destroy and overturne it. This is that society, whereof by the grace of Almighty God, we glory to be the members; this that society, which in the primitive times grew and flourished: this that society, which (when the times foretold of the Churches eclipse came, and the great Apostasie had over-spread the face thereof) was indeed much impaired, indangered, and obscured, but never

never was totally extinguished, but continued even under the jurisdiction of the *man of sinne*, yea in *Babylon* it selfe where he had his throne? for doth not Christ at length say? *Apoc.* 18. 4. *Come out of her my people*: how could they come out thence unlesse they had beene there? or how should Antichrist *sit in the Temple of God*, 2. *Thes.* 2. 9. unlesse *Gods Temple* were even there where Antichrist sate? as a few living embers in a heape of dying ashes: as a little wheat in a field overgrowne with weeds: as the lights of the heaven in a firmament overcast with clouds: as a little pure gold in a great masse of drosse and mixed metal: such was the faithfull company of Christ in the Apostate body of Christendome, the * *Virgin Church* in the midest of *Babylon*. * Apoc. 14. 4.

But will our adversaries say, this is not sufficient to make you the true Church of Christ, because some of you have alwayes beene; but you must prove also that you have allwayes visible beene; for the true Catholick Church must not only never have been interrupted or extinguished, but it must have beene a society visible knowne unto the world, and not as embers of the ashes, bnt as a burning and shining flame.

Bnt this objection deseves no answering: because our adversaries, howsoever they would dissemble it, doe but play upon the present advantadge which they think their owne Church hath in this point above ours: otherwise, when they forget the contention they have with us, and are in a calmer mood, they can bee pleased to deliver other doctrine, which (if they would be ingenuous so much as to remember it) we needed not such a stirre about the point of the Churches visibility; for the difference betweene them and us hearabout, is not so great as they would make it seeme: They themselves and the Fathers also teach, that when Antichrist commeth, the visibility of the Church shall be eclipsed: nay, they affirme more than we usually in that require; for then they

say the use of the Sacraments shall cease, no Eucharist, no Masse, no publick Assemblies, yea all Ecclesiasticall jurisdiction shall be extinguished; but here lies all the difference, they hould the glorious visibility of the true Church to have *continued* from the beginning unto this present, and the *overshadowing* of the *light*, and *eclipse* of the *glory* thereof under *Antichrist* to be *yet to come*; we on the contrary maintaine, the *clouding* of the Churches *visibility* under the *man of sinne* to have *beene already*, and *some part* of the *visible splendor* thereof to be *yet to come*: both agreeing in this, that in the *fatall Apostasie* the Churches *visibility* and *glory* should cease; but we say that the time hath *been already*, they say that it is *yet to come*; we say, that *time* of *darknesse* was to continue *many ages*, they say, when it comes it shall *last but three single yeares, and a haife*. Seeing therefore the whole controversie lies in the point of time, whether the Churches fatall Apostasie be already past or yet to come, it would be much the shorter and quicker course both for them and us to decide this controversie, to examine the condition and quality of both Religions by the holy Scripture, where we have also, as Saint *Peter* speaks, *a most sure word of prophesie, whereunto we shall do well if wee take heed, as to a light shining in a dark place.*

Now though this answer be sufficient enough for the objection of our Adversaries, yet for the better understanding and clearer insight into the matter questioned, we will further consider whether and in what manner or measure our Church may be said to have been visible, during the prevailing Apostasie, and in what respects againe it was not visible, and in both agreeable unto the state of the true Church under the frequent Apostasies of the Church of Israel.

First therefore we must know that by a *visible Christian society* in this question is meant a *society* or *company* of *Christian* beleevers joyned together in one externall fellowship,

fellowſhip, and communion of the ſame publike profeſſion, and rule of faith, uſe of Sacraments, and Eccleſiaſticall juriſdiction: for theſe make the outward forme, and as it were the ſhape of a Church, whereby this ſociety is diſcernable from other ſocieties of men: ſo that a ſociety by this outſide ſevered and diſtinguiſhed from other ſocieties, is a ſociety viſiblee and conſpicuous to other ocieties of men. The queſtion therefore is; whether that holy ſociety of beleevers before mentioned, who accorded together in one common faith with us of all divine truths needfull to ſalvation, and kept themſelves free from ſuch enormious abominations and mortall errours which we now diſclaim, as utterly annihilating that common faith: whether ſuch a ſociety as this has been in all ages, joyned and diſtinguiſhed by ſuch a common outſide from other companies, either of men in generall, or Chriſtians in ſpeciall? or in ſhorter and perhaps plainer terms thus: whether the ſociety of men of our Chriſtian beleefe hath beene in all ages for the outſide a diſtinct Eccleſiaſticall corporation from other ſocieties of men?

My anſwer is, That for the firſt ages it was ſo not only thus viſible, but eaſily diſcernable from all other ſocieties of men whatſoever: but afterward when the great Apoſtaſie we ſpeak of ſurprized and deformed the bountifull Spouſe of Chriſt, then was not that Virgin company of Saints, our Mother, a diſtinct externall ſociety from the reſt of Chriſtendome, but a part, yea and the only ſound part of that externall and viſible body whereof our adverſaries boaſt their predeceſſors to have been members: for howſoever this our Virgin-mother, for the internall and inviſible communion of her ſincere and unſtained faith, were a diſtinct and ſevered company from the reſt with whom ſhe lived, yet, for the common principles of the Chriſtian faith ſtill acknowledged in that corrupt body of Chriſtendome, ſhe retained communion

with them; and for the most part of that time of darkness continued an externall part of the same visible body with the rest in grosse call'd Christians, as being begotten by the same Sacrament of Baptisme (as the Israelites in like case of Circumcision) taught in some part by the same word, and Pastours still continued amongst them, and submitting to the same jurisdiction and government, so farre as these or any of these had yet some soundnesse remaining in them; but for the rest which was not compatible with her sincere and unstained faith, and which annihilated in those it surprised, even those common grounds of Christianity otherwise outwardly professed, she with her children either wisely avoided all communion with it, or if they could not, then patiently suffered for there conscience sake under the hands of Tyrants, called Christians, untill, that Tyranny growing insupportable, and that mortall contagion unavoidable, it pleased God, lest we might have been as *Sodome* and *Gommorrah*, to begin to call us thence at the time appointed, unto a greater liberty, as we see this day. As therefore when a little gold is mixed with a great quantity of base and counterfeit metall, so that of both is made but one masse or lump each metall we know still retaines its nature diverse from the other, and yet outwardly and visibly is not, to be discerned the one from the other, but both are seene together as they are outwardly one. but cannot be distinguished by the eye, as they are diversed and severall: the gold is visible as it is one masse, and under the same outside and figure with the rest, yet it is truly invisible as it is diverse from the rest: But when the Refiner comes and severs them, then will each metall appeare in his owne colours, and put on his own outside, and so become visible apart from the rest. Such is the cause here. and such was the state and condition of the Church in the prevailing and great Apostasie; the purer metall of the Christian visible body outwardly was not discernable from the base

and

and counterfeit, while one outside covered them, and so much the rather, because the Apostate part in a great proportion exceeding the sound, made it imperceptible; but when the time of refining came, then was our Church not first founded in the true faith (God forbid) but a part of the Christian body newly refined from such corruptions as time had gathered; even as *gold refined* begins not then first to be gold, though it begin but then to be *refined gold*.

Whatsoever we have hitherto spoken of the state of the true beleevers under the Apostasie of Antichrist, is the same which befell the true Israelites in the Apostasie of Israel. And doth not Saint *Peter* intimate that the Apostasie which should betide Christians should be like to that which we read to have befallen Israel, 2 *Pet.* 2. 1. *There were* (saith he) *false Prophets also among the people* (i. e. Israelites) *even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.* If the Apostasie of Christians were to be of the same stamp with that of Israel, and the Heresie brought into Christendome by the false Doctors of *Babylon*, like unto those wherewith the false Prophets of Israel infected and poysoned the ancient people of God, surely we cannot finde a better patterne whereby to know what was the estate and condition of the unstained Christian beleevers under that Apostasie of the man of sinne, than that which was of the true Israelites under the Apostasie of Israel: for the right understanding whereof we must alwayes remember, That the Israelitish Church did at no time altogether renounce the true and living God, not in their worst times, but in their owne conceit and profession acknowledged him still, and were cald his people, and he their God, though they worshipped others beside him: so Christians in their Apostasie neither did, nor were to make an absolute Apostasie from God the Father, and Christ their Redeemer, but in an

outward profession still to acknowledge him, and to be cald Christians, though by their Idolatry and spirituall whoredomes they *denyed the Lord that bought them* (*i. e.*) whom they profest to be their *Redeemer*; just as Israel for the like is said to have forsaken the Lord their God that brought them out of the Land of Egypt: here therefore the case of both is alike, let us also see the rest. You ask, where was the true Church we speak of in Antichrists time? I ask likewise, where was the company of true worshippers in *Ahabs* time? was it not so covered and scattered under the Apostate Israelites, that *Elias* himselfe, who was one of it, could scarce finde it? *I am very jealous* (saith he) *for the Lord God of hoasts, because the children of Israel have forsaken thy Covenant, throwne downe thy Altars, and slaine thy Prophets with the sword, and I even I alone am left, and they seek my life to take it away*, 1 *Kings* 19. 14. yet the Lord tells him verse 18. *I have yet left me* 7000. *in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him*: yet I trow these 7000. were not outwardly severed from the rest of Israel, but remained still externall members of the same visible body with them. But you will except, that the true and unstained Church in Judah was still visible and apparent: I ask you then where was the company of the true worshippers of Jehovah in *Manasses* time, the worst time of all others? when the tenne Tribes were carried captive, and but Judah and Benjamin only left, and they, as far as the eye of man can see, wholly and generally fallen from the Lord their God to all maner of Idols and Idolatries, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel, wheu in the Temple it selfe, the only place where the true God was to be worshipped legally, were Idolatrous Altars erected, even in the house whereof the Lord had said, *In this house and in Jerusalem will I put my name for ever*; even in this house, this holy house,

house, were Idols and graven Images erected, and in both Courts Altars to *Baalim*, the Sunne, the Moon, and the whole hoast of Heaven, the like whereof never had been until that time. Besides also, who is able to name the man almost 50 years together that remained a faithfull servant and true worshipper of the living God in the midst of this hideous profanation? Nor is it easie to be conceived how it was possible all that time to offer any legall sacrifice without Idolatry, when Gods own Temple and house was made a den of Idols, nay his Altar, the only Altar of Israel destroyed, to make roome for Altars erected to Idols, as may be gathered 2 *Chron.* 33. 15. 16. where was the true Church of Israel now? or had the Lord no Church at all? yes certainly, he had a Church and a company which defiled not their garments, a company (I say) but not visibly distinguished from the rest of their Nation, but hidden as it were in the midst of that Apostate body, and yet known together with the rest to be Israelites and people of Jehovah, but known to God only and themselves to be true Israelites and faithfull servants to Jehovah their God. And that such a company there was, and a strong party too, though not seen, appeared presently upon the death of *Manasses* and his wicked son when *Josiah* began to reign at eight years of age, for they then prevailed even in the Court it selfe, and so brought up the King, that even yet while he was young, in the eighth year of his Reign, he began to seek after the Lord God of *David* his father, and in the twelfth year to make a publick and powerfull reformation, such as the like was never done before him. Could all this have been done so soon, and by a King so young in years, and to carry all before it like a torrent, unlesse there had been a strong party, which now having a King for them, began quickly to shew themselves, and to sway the state, though before they were hardly to be seen.

When

When therefore our adversaries ask us where our Church was before *Luther*, we see by this what we have to answer.

Ἐν ὑστέροις καιροῖς In the latter times.

OF the two first particulars of the foure, whereby the *great Apostasie* of Christian beleevers, is here deciphered, I have spoken sufficiently; *viz.* first, for the *kind* and *quality* thereof, it should be a new *Doctrine of Daemons*: Secondly, that for the *persons revolting*, they should not be *all*, but *some*. Now I am to speak of the third, the *time when*, ἐν ὑστέροις καιροῖς *in the latter times*.

For the easier understanding whereof, we must know that speeches of *last times* in Scripture meane sometimes a *continuation or length of time*, sometimes an *end of time*: *A continuation of time* I meane, as when we say the winter is the last *time* or season of the yeare, or old age the *latter time* of life, neither of them being the very end, but a space of time next the end, which therefore, in respect of some *whole systeme of time*, whereof it is the last part, is truly termed the last time thereof. Mans *life* is a *systeme* of *divers ages*, the *last space* whereof is the *last time* of *life*. The *yeare* is a *systeme* of four *seasons*, and therefore the *last season* thereof, *winter*, may be called the *last time* of the *yeare*. But by an *end of time* I meane the very *expiring* of *time*, as the *last day* of *December* is the *end* or *last time* of the *yeare*, the moment when a man dies, is the *last time* (*i.e.*) the *end* of his life. Now in the New Testament, when by mention of *last time* is meant an *end* or *terminus temporis*, I observe it to be expresst in the *singular number*, as ἐσχάτη ἡμέρα being foure times mentioned in the sixth of *John*, and once in the eleventh, is in every one of them meant of the *day* of the *resurrection* at the *end* of the world; *I will raise him up*, saith our Saviour, ἐν τῇ ἐσχάτῃ ἡμέρᾳ *in the last day*; *John* 6. 39, 40. 44, 54. And *Martha* of her brother *Lazarus*, *I know* (saith she) *he shall rise againe in the resurrection*, ἐν τῇ ἐσχάτῃ ἡμέρᾳ

ἡμέρᾳ *at the last day*, *John* 11,24. So 1 *Pet.* 1. 5. ἐσχάτῳ καιρῷ *the last time*, is used in the self same sence, being spoken of the *incorruptible inheritance reserved in heaven, and to be revealed* (saith the Apostle) ἐν καιρῷ ἐσχάτῳ *in the last time*; in all which is meant the *end* of the *world*. But in 1 *John* 2.18. we have ἐσχάτη ὥρα *the last hour*; *Little children it is the last hour*, where no doubt he meaneth an *end of the same time*, but not an *end* of the *world*, which was then afarre off; but an *end* of their *time*, to whom he then wrote his Epistle (*i.e.*) an *end* of the *Jewish state* and *religion*, which was then at the very doore: which exposition I will make more plain hereafter.

But when a *continuation* or *longer space of time* is signified, then I find the *plurall number* to be used, as 1 *Pet.* 1.20. of the Incarnation of Christ it is said, that *he was fore-ordained before the foundation of the world, but was made manifest* ἐπ' ἐσχάτων τῶν χρόνων *in the last times*, which times have continued these 1600 years at the least, so *Heb.* 1.2. *God* (saith Saint *Paul*) ἐπ' ἐσχάτων τῶν ἡμερῶν *in these last dayes hath spoken unto us by his sonne*; and 2 *Tim.* 3.1. *Thus know also* ὅτι ἐν ἐσχάταις ἡμέραις *that in the last dayes perillous times shall come*. Againe, *Acts.* 2.17. *In the last dayes I will poure out my sprit upon all flesh*; and in 2 *Pet.* 3.3. ἐπ' ἐσχάτων τῶν ἡμερῶν *in the last dayes shall come scoffers*. And so in my text ἐν ὑστέροις καιροῖς, *In the latter times some shall revolt from the faith, and give heed to doctrines of Damons.*

Whatsoever the validity of this observation be, for the rest I make no question but it will be granted, that ὕστεροι καιροὶ in my Text means some *continued space* of time, and not *terminus temporis*, or the *very end of time*: which therefore presupposed, I approach one step neerer, laying this for a second ground of our discovery, that these ὕστεροι καιροὶ, whereof Saint *Paul* speakes and meanes, were *times* not *then present*, but *afterwards to come*; for the words of the Text are not a narration of things present, but a pre-

diction (as I have already admonished) of what should betide the Christian faith in after times, yet notwithstanding were the *times* wherein Saint *Paul lived*, and all the *times* of *Christianity*, the *last times*, and so stiled in scripture even by the Apostle himselfe, as by some of the fore-cited examples evidently appeareth: wherefore it must needs follow, that *times* here meant and mentioned in my Text, are not the *last times* in *generall* and *simply*, but the *last times* in *speciall* and *comparatively* (*i. e.*) the *later times* of the *last times*. That as the *last times* in *generall* were the *times* wherein *Christ* the Sunne of righteousnesse was to be *revealed*, & his kingdome founded in the world; so the *latter times* of these *last times* should be the *times* wherein the Apostasie of the *Christian faith* should *prevaile*, and that wicked one usurpe the throne of Christ.

Before therefore that we can know what are the *last times comparatively* (*i. e.*) the *latter times*, or the *last* of the *last*, we must first understand, what are the *last times simply* and in *generall*, why so called, whence reckoned, and now limited; for then will these *latter times* in my Text, which are the *last part* of them, be easily found, and in a manner demonstrated.

Targ. Eccles. 1. 11. expounds *In novissimis diebus Regis Christi.*

As for the *last times* therefore in *generall*, most use to describe them onely thus, to be the times of the kingdome of Christ which began at his passion, to continue to the end of the world, which in respect that it succeeds the legall worship and no other shall succeed, it is therefore the *last time*. In like manner the ὕστεροι καιροὶ allotted to the man of sinne are (as I take it) usually no otherwise described, then to be the times wherein the Apostasie should appear, which in that it should immediately precede the second coming of Christ, is therefore to be esteemed the last times of all; but these descriptiõs are *obscurum per magis obscurum*, they do declare an obscure thing by that which was and is more obscure than it, and therefore

fore come short of making good the intent of the *Holy Ghost* in his so often mention of the *last times*, especially in the New Testament; for the *last times*, or *fullnesse of time* were both a ground of the Jewes expectation of Christ when he came, and are without doubt so often propounded and alledged by the Apostles for a confirmation of the truth of his coming: but if the *last times* could not be knowne but by his coming, how should his coming be knowne by them? so also the Holy Ghost in my Text mentions these ὑστεροι καιροι for an argument or signe of the Apostasie to fall out therein, or for a note or mark of time wherein we should look for it, and therefore as forewarned beware of being carried away in that defection; but if these times cannot be knowne nor described any other way than by the defection to fall out in them, we should be never a whit the nearer, and this mark of time which the Holy Ghost gives us would stand us in no stead at all. Let us therefore now take this as a truth to be supposed, that the times are set out unto us to be as markes to informe us when that should come to passe which was to fall out in them, and not the things which were to befall intended for signes to know the times by; and therefore we are not to doubt but that the Holy Ghost hath somewhere else, by some other marks and grounds of computation, made knowne unto us when to reckon *both the last times*, wherein was foretold that Christ should be anointed, and these *latter times of them* wherein the Christian Apostasie should be revealed, that so we might have a sure beliefe in the one, and a certaine and sufficient mark when to beware of the other.

μαρτύριον ἰδίοις καιροῖς 1 Tim. 2 6.

The prophanation of the legall Sanctuary, and trampling down the holy people by *Antiochus Epiphanes* was marked out in *Daniels* prophesie by the like circumstance and determination of time, as is this Apostasie here in our Apostles prediction, *Dan.* 8. 23. *In the latter time*, or, *in the*

באחרית מלכותם

LXX. ἐπ' ἐσχάτων τ βασιλείας αὐτῶν.

*latter end of the kingdome of Gracia, a king of a fierce countenance ſhall ſtand up, viz.* he wo ſhould *magnifie himſelfe againſt the Prince of the hoaſt of heaven, and take away the daily ſacrifice, &c.* as it in the viſion which was foreſhewed of him *ver.* 10. 11. where it would be preposterous to think, that this *latter time* or end of the Greekes kingdome could not be defined otherwiſe than by the event to fall out therein, and not rather conceive that this determination of time, being ſuch as might otherwiſe well enough be knowne, was therefore intended for a character to obſerve the event by. For when was this latter end of the Greekes kimgdome to be taken notice of, but then when they ſhould ſee that kingdome begin to be given to another people? when the *fourth kingdome*, the Roman eſtate, ſhould once begin to encroach upon the third, eſpecially when they ſhould ſee the head Province thereof, Greece it ſelfe, to come under their obedience: when they ſhould ſee this, then were they to prepare themſelves for the *abomination of deſolation* that was now at the door. And ſurely the event was moſt punctuall; for this Roman encroachment, having been for 28 yeeres together attempting manifeſtly and advancing, was at length accompliſhed, when *Æmilius* the Conſull having quite vanquiſhed *Perſeus* the king of Macedon, all Greece came under the Romane obedience, 166 yeers afore the birth of Chriſt; which no ſooner was come to paſſe, but the very ſelfe ſame yeere, within leſſe then three moneths after, *Antiochus* ſets up the *abomination of deſolation* in the temple of Jeruſalem. Why ſhould we not then beleeve that the Holy Ghoſt intendeth here to give us as ſure a watch-word, when to beware of the man of ſinne, by this circumſtance of *latter times* here in my text, as we ſee he gave the Jewes to look for the perſecution & prophanation by *Antiochus*.

Therefore without any more preambles, I come now directly to reſolve what was before propounded, *viz.* what

what is meant by last times, in generall, whence and how we are to reckon them; and then in the second place what are these καιροὶ ἔσχατοι, in my text, which must be, as I said before, a latter part of the generall.

For the true account therefore of times in Scripture, we must have recourse to that SACRED KALENDAR and GREAT ALMANACK of PROPHESIE, the foure kingdomes of *Daniel*, which are a *prophetical chronology* of times measured by the succession of foure principall kingdomes, from the beginning of the captivity of Israel, untill the mystery of God should be finished; a course of time during which the Church and Nation of the Jewes, together with those whom by occasion of their unbeleefe in Christ, God should surrogate in their roomes, was to remain under the bondage of the Gentiles and oppression of Gentilisme; but these times once finished, all the *kingdomes* of this world should become the *kingdome of our Lord and his Christ*. And to this *great Calendar of times*, together with that other, but *lesser Calendar of 70 weeks*, all mention of *times* in Scripture seemes to have reference. Now these *foure kingdomes*, according to the truth infallibly to be demonstrated if need were, and agreeable both to the ancient opinion of the Jewish [a] Church whom they most concerned, and to the most ancient and universall [b] opinions of Christians derived from the times of the Apostles (untill now of late time some have questioned it) are, 1 The *Babylonian*. 2 That of the *Medes* and *Persians*. 3 The *Greekes* 4 The *Romane*. In which quaternary of kingdomes, as the *Roman* being the last of the foure, is the *last kingdome*, so are the *times* thereof these *last times* we seeke for, during which times saith *Daniel*, *cap.* 2. 44. *the God of heaven shall set up a kingdome which shall never be destroyed, nor left unto another people, but it shall breake in pieces, and consume all these kingdomes, and it shall stand for ever:* which is figured by a

a *Vide Targ. Habac.* 3. 17.
b *Vide Cyril: Hieros. κατηχ.* ιε'. *p.* 337. & *Hieron. locum infra, citatum.*

*stone hewen out of the mountaine without hands*, before the times of the Image were yet spent: which stone at length *smote the Image upon his feet of Iron and Clay*, and so utterly destroyed it; that done, the *stone* that *smote the Image upon the feet* became a great *mountain*, *and filled the whole earth*: the meaning of all which is, that in the *last times*, or under the *times* of the *last kingdome*, (the *Roman*) should the *kingdome of Christ* appear in the world, as we see it hath done; and this is that which the Apostle saith *Heb.* 1.2. *God in these last dayes*, or last times *hath spoken to us by his Sonne*; and Saint *Peter* 1 *Ep.* 1.20. that he was *fore-ordained before the foundation of the world*, *but was manifested in these last times*. This is that *fulnesse of time* whereof the Apostle speaks *Gal.* 4.4. *When the fullnesse of time was come, God sent forth his Son made of a woman*: and *Ephes.* 7.10. *Having made knowne to us the mystery of his will, that in the dispensation of the fullnesse of times, he might gather together in one all things in Christ.*

Add here that of Christ himselfe, *Mar.* 1.15 *The time is fulfilled, and the kingdome of God is at hand.* Huc quoque pertinet illud, 1 *Tim.* 2.6: μαρτύριον καιροῖς ἰδίοις.

Agreeable unto all which is that *Heb.* 9.26. *Christ hath once appeared* ἐπὶ συντελείᾳ τῶν αἰώνων, *in the end of times*, or ages, *to put away sinne by the sacrifice of himselfe*: where these *last times*, *fullnesse of times*, and *conclusion of ages*, are nothing else but the *times* of the *fourth kingdome*, whose times are the last period of *Daniels* foure; the fullnesse of propheticall Chronologie, and conclusion of the *sacred Calendar*: during these times, Christ was looked for, and accordingly came and reigned; whose kingdom shal at length abolish the brittle remainder of the Romane state, according to the other part of the prophesie, when the fullnesse of the Gentiles shall come in, and our Lord subdue all his enemies under his feet, and at the last death it selfe.

Having thus found what times are termed the *last times* in *generall*, let us now see if we can discover which are the *latter times* of these *last times*, or the *last times* in *speciall*,

*ſpeciall*, which are theſe ὕστεροι καιροὶ in my Text: which will not be hard to doe; for if the *laſt times* in *generall* are all the times of the *fourth kingdome*, then muſt our *latter times*, as a part thereof, needs be the latter times of that kingdome. Let us therefore againe to our *prophetical Calendar*, and ſurvey *Daniels* deſcription of the fourth or Romane kingdome, as it is *cap.* 7. from *ver.* 29. where we ſhall find the latter times thereof to be that period of a *time, times, and halfe a time*, during which that Prodigious *Horne with eyes like a man, and mouth ſpeaking great things, ſhould make warre with the Saints, prevaile againſt them, and weare them out, and thinke to change times and lawes, untill the Judgement ſhould ſit, and his dominions be taken away*; and in him that long-liv'd Beaſt finally be deſtroyed, and *his body given to the burning flame*, *v.* 11. for this *Horniſh ſoveraignety* is the *laſt Scene* of that *long Tragedy*, and the *concluſion* of the *fourth beaſt*, and therefore the times thereof are thoſe ὕστεροι καιροὶ whereof the *Spirit ſpeakes expreſly*, that in them there ſhould be an *Apoſtaſie from the Chriſtian faith*.

καιρὸς, καιροὶ καὶ ἥμισυ καιροῦ.

Concerning theſe times thus found, we will now further enquire, 1 What durance they may be of, 2 When they take beginning, and by what marke their begining may be knowen. For the firſt, we will make no queſtion but theſe are the ſelf ſame times, whereof Saint *John* ſpeakes, telling us the Church ſhould be in the wilderneſſe a *Time, Times, and halfe a time*; the ſame with thoſe *two and forty moneths* wherein *Johns reſtored beaſt* ſhould domineere, and play the ſelfe-ſame reax which *Daniels horniſh tyrant* doth; the ſame time with thoſe two and forty moneths during which the *Church is trodden downe of the Gentiles*: laſtly, the ſame times with 1260. *dayes*, during which the *witneſſes of Chriſt propheſied in ſackcloth*; For *a time, times, and halfe a time*, or a yeare, two yeares, and halfe, are 42 months, and 42 moneths make 1260. dayes: if therefore we can finde the

the beginning and continuance of any of these, we have found the beginning and continuance of them all. For the *duration* and *length* of them, they must imploy some *definitive times*, because the Scripture followes that use of speech, and useth no number indefinitely, but those which the use of speech had made such, as 1. 10. 1000. but mixt and compound numbers, as these are, $3\frac{1}{2}$. 42. 1260, are neither of the Hebrew, nor I think in any other language used indefinitely.

Our adversaries would have them literally understood for *three single yeers & a half*, as though it were an *History*, and not a *Prophesie*: but besides the use of prophesie to reckon dayes for yeers, I think it would trouble any man to conceive how so many things as should be performed in this time should be done in three single yeers & a halfe. 1 Ten kingdomes founded at the same time with the Beast. 2 Peoples, and multitudes of nations and tongues to serve and obey him. 3 To make warre with the Saints and overcome them. 4 To cause all that dwell upon the earth to worship him. 5. Babylon to ride the Beast so long, that all nations shall drinke of the wind of her fornication, the Kings of the earth commit fornication with her, yea the Merchants and all those that had ships in the sea, to grow rich by trading with her. Me thinks all this should ask much more than three yeeres works, or foure either. To which I adde moreover, that that state of government, soveraignty or seigniory or what you will, of the Beast, under which the whore should ride him, followeth immediately upon a former, which in comparison is said to last but a *short space*, *Rev.* 17. 20. But if the Antichristian state should continue but *three yeers and a halfe* literally taken, how short must the time of that foregoing King or soveraignty be wch should occasion the holy Ghost to insert so singular a note of the difference thereof from that which followed, that it should *continue but a short space*: doth not this imply, that the

*See Diatrib. 4. part p. 444.*

the next state wherein the whore should ride the beast, was to continue a long space: therefore 3 years & a half historically taken, cannot be the time of the Churches Apostasie, & the Antichristian soveraignty of *Rome*: and if it cannot be taken historically, it must be taken *prophetically*, every day for a year, and so 1260 dayes counted so many years shews the extent of those ἔτη to be 1260 years.

Now for the second thing proposed, the *beginning* of these ἔτη; Saint *John* tells us in the *Revelation*, that his blasphemous Beast of 42 moneths continuance should succeed upon the mortall wound of the Cæsarian or Imperiall soveraignty of *Rome*: And *Apoc.* 17. the Idolatrous Beast which carries the great Whore upon his back, should have a plurality of Kings start up at the same time with him, who should agree to submit their power and Kingdome unto this whore-ridden Beast; and would not he also in the same Chapter have us take notice, that the Antichristian state of the Beast which was to come, should be next to that of the *Cæsars* which then reigned? for the Angell there tells him, that that state of the Beast, wherein the Whore should ride him, which was then not in being, but should afterward ascend out of the bottomlesse pit, and goe into perdition; that this state or head of the beast should succeed so immediately upon the sixth state or head, *viz.* the *Cæsarian* then reigning; that howsoever in some respects it might be called an eighth, yet should in very deed be but the seventh; for how could it be otherwise, when the Beast in the vision hath but seven heads and no more? *vide ver.* 8. 10, 11. Agreeable to this is Saint *Pauls* Epocha, 2 *Thes.* 2. 7. who tells us, that as soon as the Imperiall soveraignty of *Rome*, which then hindered, should be taken out of the way, then should that *wicked one be revealed*: * thus the Fathers generally expound it. Hence was that custome in the Church, in the most ancient times of it, to pray in their Liturgy for the lasting of the Roman Empire, that so

* *Tertul. de resurrect. c. 24. Ambros. comment. in hunc locum. Hieron. q. 11. ad Algasiam & præfat. in l. 8. comment. in Ezek. Chrysost. comment. in hunc locum. Aug. l. 19 c. 20. de civit. dei, sed non tam asseverenter ut cæteri Cyrillus Hierosolym. catech. 15.*

so Antichrist might be long a coming, *Tertul. apol. cap.* 32. & 39. *Ad Scap. c.* 2. Upon this ground Saint *Jerome*, when hee heard of the taking of *Rome* by *Alaricus* the Goth, presently expecting the coming of Antichrist, *Ad Ageruchiam de Monogamia*; *Qui tenebat* (saith he) *de medio fit, & non intelligimus Antichristum appropinquare.* Idem præfat. l. 8. Comment. in Ezec. *Pascitur animus, & obliviscitur seculi calamitatum, quod in extremo fine jam positum congemiscit, & parturit, donec qui tenet de medio fiat, & pedes statuæ quondam ferrei fragilitate digitorum fictilium conterantur: Cadit mundus, & Cervix erecta non flectitur, &c.* Thus he. *Postquam clarissimum terrarum omnium Lumen extinctum est, imo Romani Imperij truncatum caput, & in una urbe totus orbis interiit*, as he elsewhere deplores that wofull calamity, *Præf. l.* 1. *Comment. in Ezek.* Answerable to that which Saint *John* told us; *Daniels* Calender also informs us, that the *hornish Tyrant*, who was to act the ἕτερον κερας, should then begin to appeare, when tenn Kings should arise in the fourth Kingdom; for the *ten horns* which at last he espied upon the Beasts head, and observed a *little horn* with eyes & a mouth to spring up amongst them, & displant three of them, *v.* 8. the Angel *v.* 24. expounds to be *ten kings* which should arise out of that Kingdom, & another, to wit Antichrist, should arise * *behind them*, so it should be translated as the 70 doth ὀπίσω αὐτῶν, *which should be diverse from the first*; (that is, a King of another nature) and should *bring downe* or *humble* three Kings, and play those reax which follow in the Text. Thus the Fathers universally and from the utmost antiquity expound this Scripture: *Justin Mart. Dialog. cum Tryphone* takes it for granted that this horne is ὁ τῆς ἀποστασίας ἀνθρωπος, *qui iniqua in nos Christianos audebit. Ireneus* scholar to *Polycarp, l.* 5. *c.* 21. *aliis* 25. saith, *Daniel novissimi regni finem respiciens, id est, novissimos decem reges, in quo dividerentur regnum illorum, super quos filius perditionis veniet*

* *Chald.* אחריהון ישפיל שפל a *Vulg.* humiliabit. Lxx. ταπεινῶσαι *Ireneus*, deminorabit, vel, (ut in alio exemplari) dehonorabit. *Vat.* opprimet. *Jun.* deprimet.

*cornua dicit decem nasci bestia, &c.* Yea a little after hee tels us, that Saint *John* in his ten Kings which should receive their Kingdomes at one houre with the Beast, expounds this of *Daniel*; *Manifestius adhuc de nouissimo tempore & de his qui sunt in eo decem regibus, in quos dividetur quod nunc regnat imperium; significavit Johannes Domini discipulus in Apocalypsi edisserens quæ fuerint decem cornua quæ a Daniele visa sunt, &c.* Nay Saint *Ierome* in his Comment upon this seventh Chapter of *Daniel* will give us to understand, that all the Ecclesiasticall Writers delivered this to be the true Exposition; for having there confuted *Porphyrie*, who to derogate from the divinity of this Prophesie, would have it meant of *Antiochus Epiphanes*, and therefore written when the Event was past: he concludeth thus, *Ergo dicamus, quod omnes Scriptores Ecclesiastici tradiderunt: in consummatione mundi, quando regnum destruendum est Romanorum, decem futuros reges, qui orbem Romanum inter se dividant, & undecimum surrecturum esse Regem parvulum, qui tres reges de decem regibus superaturus sit, in quo totus Satanas habitaturus sit corporaliter.* Who these three Kings were which this horn displanted to make himselfe elbow-roome, you shall heare more anon: but I will not conceale what I have heard of another Exposition, which fits our turne for the beginning of the Apostasie no lesse than that of the Fathers; namely, that by ten Kingdomes may be meant the full plurality of the Romane Provinces; so much whereof as three is of ten should have the Imperiall power rooted out of them, and fall under the Dominion of the Antichristian Horne, who should act the soveraignty of the latter times, or the last soveraignty of that Kingdome. Now it is most sure that the Popes Patriarchdome in the West holds just that scantling of the ancient Territory of the Roman Empire, which a man may judge by his eyes, or compasses in a Map: and yet I prefer the other Exposition before it.

*Peter Du Moulins* in his accomplishment of Prophecies, cap. 8. p 319.

To come up to an issue! It is apparent by all that hath bin said, that these *latter times* with that wicked soveraignty which should domineer in them, was to take beginning from the wound, the fall, the ruine, the rending in pieces, or rooting up of the Imperiall soveraignty of the City of *Rome*, when that City should cease to be the Lap of that soveraignty which the *Cæsars* once held over the Natiõs; and many new upstart Kings should appear in the place and Territory of that once one Empire; then should the Apostasie be seen, and the *latter times* with that wicked one make their entrance. Now in what age this fell out I think no man can be ignorant, who hath but a little skill in Historie.

But you will say, The Imperiall soveraignty of old *Rome* fell not all at once, but had divers steps and degrees of ruine, so that the doubt will be notwithstanding, from which of these steps of the fall thereof, these *latter times* must be reckoned?

I answer, From any of them. For as the Imperiall soveraignty fell by degrees, so the Apostasie under the latter most soveraignty grew up also by degrees; and for every degree which the ruinous Empire decayed, was the rising sonne of perdition a degree advanced. Secondly, all the maine and evident degrees of the Empires ruine fell in the compasse of an age, and the knowledg and observation of that age onely, within which the times of this fall were comprehended, was sufficient both to warn them which then lived, that that which was to come, was then a coming, and to inform us who now live, that it is already come.

Now which were these maine and evident degrees of the Empires falling, and at what time, I will tell you as soon as I have removed an usuall mistake in this businesse, which is to reckon the time of the Empires ruine, and so likewise the Apostasie attending, onely from the end or full height thereof, but this is too much against reason,

and not agreeable to the course wee otherwise use in the like: for as when we reckon the age of a man, we reckon not from the time since he came to mans estate, but from his birth; so should we doe here for the times of *the man of sinne*: I say not, we should begin to count his age from his conception, for that we use not in other things; but from the time he was first *editus in lucem*, when hee first began to appeare in the world: and so likewise the fall of the Empire and the Apostasie, not from the time they were consummate, but from the time they first evidently appeared; as therefore I hold their opinion the best and most agreeable to truth, who begin the 70 years of the Jewish captivity in Babylon, not from the consummation thereof under *Zedekiah*, when the City and Temple were utterly rased, for that is impossible, there being not * 60 years in all between the nineteenth of *Nebuchadnezzar*, and the last of *Cyrus*; but from the beginning thereof under *Jehojakim*, eighteen years before, or at the most but from *Iehojachin*. So are these of the Romane state to begin when the Empire first began to fall, and not when it was utterly rooted up. Take for another example that computation of the time alloted to the calamity of the Jewes under *Antiochus*, which I the rather alledg, because he is commonly counted for a type of Antichrist: the beginning of that 2300 *evenings and mornings*, or six years, or somewhat more than a quarter, which that calamity was to continue from the beginning thereof, until the Temple should again be cleansed, *Dan.* 8.13,14. was not to be reckoned from the height thereof, when the daily sacrifice should be taken away (for thence it is but three years, 1 *Mac.* 1. 54. &c. with c. 4. 52.) but from the beginning of the transgression which occasioned this desolation, and is described 1 *Mac.* 1. 11, &c. so likewise the end of the Kingdom of the Greeks, wherein this calamity was to happen, is not to be counted onely then when *Æmilius* the Consull had has quite

* As infallibly appeares in that long wanting mathematicall Canon of *Ptolomie*, now of late brought to light out of one of our Libraries.

quite finished the conquest of *Macedon* (for this points out onely the height of that calamity) but from the beginning of the last fatall warre which put an end to that Kingdom; which was about some three years and an half before, and jumps with the beginning of the transgression of desolation, as the finishing of the conquest doth with the taking away of the daily sacrifice.

Bellum Macedonicum secundum.

But leaving this, let us return againe and see which were these *maine* and *evident degrees* of the Empires *downfall*, and when they befell; which I suppose may not unfitly be sampled by those of the Babylonish captivity. As therefore the Babylonish captivity had three steps or degrees, the first in the dayes of *Jehoiakim*, when *Daniel* went captive; the second under *Jehoiachin*, or *Jechonias*, when *Ezechiel* went captive; the last under *Zedekiah*, when the Temple and City were wholly razed and consumed: so (omitting the Politicall change under *Constantine*) the chiefe and principall moments of the ruine of the Empire by the sword (and by the sword the Beast had his deadly wound, *Apoc.* 13.14.) may fitly be reduced unto three.

1 The first was presently after the death of *Julian*, the last of Heathen Emperours, about the yeare 365. ominously marked with that universall, stupendious, and never but then sampled Earthquake, [a] whereby the waters of the Sea were rolled out of their channells, and left ships hanging upon the tops of houses. From this time forwards all the Nations on every side seeme as it were with one consent to have conspired the ruine of the Empire. [b] Now that terrible and fatall storm of the Nations of the North, *Almaines, Sarmatians, Quades, Picts, Scots,*

[a] *Ammian. Marcel. lib.* 26. *c.*31. Horrendi tremores per omnem orbis ambitum grassati sunt subito, quales nec fabulæ nec veridicæ nobis antiquitates exponunt, &c. *Hieron. in vita Hilarionis.*

[b] Hoc tempore velut per universum Orbem Romanum canentibus buccinis, excitæ gentes sævissimæ, limites sibi proximos persultabant, Gallias, Rhetiasque, simul Alemanni populabantur; Sarmatæ, Pannonias, & Quadi, Picti, Saxones, & Scoti, & Attacotti Britannos, ærumnis vexavere continuis: Thracias deripiebant prædatorii Globi Gothorum, &c. *Ammian. ibid. cap.* 10.

and

and *Saxons*, especially the *Goths*, began to break in upon it almost without intermission, harrying, burning, wasting, destroying the most part of the Provinces thereof almost for c 45 years together. And to mend the matter, the *Goths* soon after their coming were admitted as Inhabitants, and dispersed as free Denizens into the bowels and heart of the Empire, advanced to be Commanders, and bore the greatest sway in their Armies. d By which fatall errour the Empire received her bane, and the Romanes were no longer masters of their owne strength, which they quickly and often repented; but even that cost them deare, when they had indeed eyes to see it, but never ability to amend it. This was the first degree of the Empires rnine.

c *Hieron. Epist.* 3. Ante annũ 400 viginti & eo amplius anni sũt quod inter *Constantinopolin* & *Alpes Iulias* quotidie Romanus sanguis effunditur. Scythiam, Thraciam, Macedoniã, Daciam, Dardaniam, Thessalonicam, Achaiam, Epiros, Dalmatiam, cunctasque Pannonias, Gothus, Sarmata, Quadus, Alanus, Hunni, Vandali, Marcomanni vastant, rapiunt. Romanus orbis ruit. Quid putas nunc animi habere Corinthios, Athenienses, Lacedæmonios, Arcadas, cunctamque Græciam, quibus imperant barbari? d *Synesius Orat. ad Arcadium Augusti.* Quomodo enim ferre possumus partes viriles, in nostra Republica, allenorum & externorum esse, & fortissimũ Imperiũ concedere alijs bellicæ gloriæ principatum? neque enim dubitandum est fore, ut illi aliquando armis instructi hominum urbanorum se Dominos esse velint. Quod priusquã eveniat, revocandi sũt nobis Romanorum animi, & ita assue faciendi, ut ipsi suo Marte vincere & possint & velint; nec omnino societatem cum Barbaris ineant, sed eos omnes despiciant, omniq; loco funditus pellant. Primum igitur Magistratu ejiciantur, & procul a Curiæ honoribus arceãtur, quibus per summum dedecus ea obvenerunt, quæ diu apud Romanos habita sunt, & reipsa fuerunt apud eos honestissima: Nam & Deam *Themidem*, quæ Senatui, & *Bellonam*, quæ Exercitui præsidet, obvelare se arbitror, cum cernant hominem penula scortea indutum ducem esse chlamydatorium & villosam penulam exuntem, togam sumere, & de summa rerum cum Romano Magistratu consulere, prope ipsum consulem sedentem, longe post eum sedentibus ijs, quibus honos ille jure optimo debebatur. *Paulo Post.* Apud nos exercitus magni sunt, nostrisq; servis Scythis sanguine conjuncti, qui nescio quo infœlici fato in Romanum Imperium irruerunt, illi suos duces habẽt magnæ authoritatis viros non solum apud eos ipsos, sed etiam apud nos, quod malum nostra dedit socordia nobis. *Paulo post de Theodosio.* Ille supplicantes (*scil Gothos*) erexit, & belli socios, ascivit & civitate donavit, & omnium bonorum participes fecit, & partem Romani agri ijs attribuit; At illi quod pater tuus mitem se ijs præbuit, nos in hunc usque diem derident, sed id prius fecerat *Valens*, *Anno* 374 —— (*Vide Socratem, lib.* 4. *cap* 27.) —— *De quo sic Paulus Diaconus Histor. Miscel. lib.* 12. *c.* 14 Hunnos Gothi,

transito

transito Danubio, fugientes, a *Valente* sine ulla fœderis pactione suscepti sunt, tribuens eis terras Thraciarum ad habitandum, arbitratus præparatum solatium ab eis habere contra omnes barbaros; hac pro re Milites de cætero negligebat, & eos qui dudum contra hostes laboraverant, Imperator despiciebat, &c. —— Hoc ergo fuit initium, ut in illo tempore Romana Respublica calamitatibus subderetur. Barbari namque cum Thracias tenuissent, licenter Romanorum vastabant provincias, &c.

2 The second was about the year 410. when *Alaricus* the Goth sacked *Rome* it selfe, the Lady of the world, when as Saint *Hierome* saith, *Capiebatur urbs quæ totum cepit orbem, imo fame periit antequam gladio, & vix pauci qui caperentur inventi sunt.* And from this very yeare the plurality of Kings foretold of, began to come upon the stage; five or sixe new Kingdomes presently appeared within the Territories of the Empire, of the *Goths*, of the *Burgundians*, &, though somewhat later of the *Franks* in *Gallia*, of the *Suevians* and *Alans*, and of the *Vandals* in *Spaine*, and, as *Sigonius* thinks, of the *Huns* in *Pannonia*: certainly they could nor be much later than this very year. But this number of Kings we will leave till they be better increased, as continually they did. And thus you see the second degree of the ruine of the Empire.

3 The third was about the yeare 455. presently upon the death of the third *Valentinian*, the last (as *Sleiden* well observed) of the Emperours of the West, and consequently of the ancient *Rome*; then when *Gensericus* the Vandall tooke the City now the second time, fired it, and spoiled it of all the goodly and glorious ornaments which *Alaricus* had spared, amongst which were the golden & silver vessels of the Temple of *Ierusalem*, * brought thi-

* *Paulus Diaconus Hist. Mis. pront ex codice Palatino edidit Ianus Gruterus.* Quatuordecim interim dies secura & libera direptione omnibus opibus suis & miraculis Roma vacuata est. In quibus erant Ecclesiastica supellex tota ex auro & lapidibus pretiosis ornata, & vasa Hebraica quæ *Titus Vespasiani* filius post captivitatem Hierosolymitarum Romam detulerat; multaque millia captivorum. — Cum Regina *Eudoxia* quæ *Genserico* ad hoc facinus invitaverat, duabusque ejus filiabus, Carthaginem abducta sunt.

ther

ther by *Titus*: All which, with an innumerable multitude of Roman captives, he carried away with him. Now was the prediction which *Varro* reports that *Vettius Valens* the Augur made of 12 Vultures to *Romulus* the founder, that his City ſhould continue 12 hundred yeeres, fulfilled, and thoſe yeeres newly expired; and, which is more to be heeded, now was the plurality of Kings lately riſen in the ancient Territory of the Empire, as *Daniel* and Saint *Iohn* had propheſied, increaſed unto the full number of ten; which, together with the Provinces wherein they were ſeated, and the names of the Kings which reigned the next yeare after the City was taken, are theſe which follow.

## ANNO DOMINI 456.

| | Kingdomes of the | Provinces, | Names of the Kings reigning. | Somewhat of their changes. |
|---|---|---|---|---|
| 1 | *Britans.* | In *Britaine:* | *Vortimer.* | |
| 2 | *Saxons.* | | *Hengist.* | |
| 3 | *Franks.* | In *Gallia.* | *Childericke.* | *An.* 526. this kingdome was subdued by the *Franks*, but to fill up the number, that of the *Ostrogoths* became two by the comming of the *Longobards* into *Pannonia* the same time. |
| 4 | *Burgundians.* | | *Gundericke.* | |
| 5 | *Wisigothes.* | In the South of *Gallia* between the *Rhene*, *Loyr* and the Sea, and part of *Spain.* | *Theodorick.* II. | |
| 6 | *Swevians* and *Alanes.* | *Spain* in *Gallicia* and *Portugal.* | *Riciarius.* | |
| 7 | *Vandals.* | In *Africke*, but first in *Spain.* | *Gensericus.* | |
| 8 | *Almaines.* | *Germany* in *Rhetia* between the *Rhene*, &c. | *Sumanus.* | This kingdome became one with a part of the kingdome of the *Herules*, 475. during their short reign in *Italy.* |
| 9 | *Ostrogothes.* | In *Pannonia* where they subdued the *Huns*, and not long after propagated their kingdome into *Italy.* | *Theodemir.* | The *Lõgobards* succeeded the *Ostrogoths* first in *Pannõia*, upon the death of *Theodorick* of *Verona An.* 526. Then in *Italy*, called in by *Narses* discontented, soon after he had destroyed the kingdome of the *Goths.* |
| 10 | *Greeks.* | In the residue of the Empire. | *Marcianus.* | Ancient *Romes* Empire finished, that of the *Greeks* is but one of the kingdoms whereinto it was divided. |

Thus was the Empire divided and ſhared, *An.* 456. the yeere after *Rome* was ſacked by *Genſericus*, and the off-ſpring of theſe Nations through many alterations (partly by the inconſtancie of humane things, unions and diſ-unions, partly by the further enlargment of the Chriſtian faith) are the body of the moſt of the Kingdomes and States of Chriſtendome at this day. Three of theſe Kings, ſaith *Daniel*, ſhould the Antichriſtian horne depreſſe and diſplant, to advance himſelfe, which three are thoſe whoſe dominions extended into *Italy*, and ſo ſtood in his light.

1 That of the Greekes, whoſe Emperour, *Leo Iſaurus*, for the quarrell of Images he excommunicated, and revolted his ſubjects of *Italy* from their allegiance.

2 That of the *Longobards*, ſucceſſours of the *Oſtrogoths*, whoſe Kingdome he cauſed, by the aid of the *Franks*, to be wholly ruinated, thereby to get the Exarchate of *Ravenna* (which ſince their revolt from the *Greekes* they were ſeized on) for a Patrimony to Saint *Peter*.

3 The laſt was the kingdome of the *Franks* it ſelfe, continued in the Empire of *Germany*, whoſe Emperours from the days of *Henry* the fourth he excommunicated, depoſed and trampled under his feet, and never ſuffered them to live in reſt, till he made them not only quit their intereſt in election of Popes and inveſtiture of Biſhops, but that remainder of juriſdiction in *Italy*, wherewith, together with the dignity of the Romane name, he had once infeoffed their Predeceſſors.

Theſe are the Kings, by diſplanting, or, as the Vulgar hath it, by humbling of whom the Pope by degrees got elbow-roome, and advanced himſelfe to the height of temporall Majeſty, and abſolute greatneſſe, which made him ſo terrible in the world.

This third blow therfore I ſuppoſe is to be counted the laſt of the ruin of the Roman Empire, the Imperiall

power of ancient *Rome* (untill the Pope some 345 yeers after revived the name) henceforth ceasing; for as for those who yet for some twenty yeeres after our date scuffled for that name, one of them deposing another, they were indeed but shadowes of *Cæsars*, and as it were struglings with the pangs of death, untill with *Augustulus* it gave up the ghost: yet it is to be observed, that two of them, *Avitus* (the very next) and *Glycerius*, being deposed from the Empire, were made Bishops, the one of *Placentia* or *Piacenza*, the other of * *Portus*, as a signe perhaps that the Emperour of *Rome* henceforth should be a Bishop, and a Bishop the Emperour.

* Solona Jornandes, quem vide cum Paulo Diacono.

To conclude therefore with the application of our Apostles prediction, whether the Christian Apostasie in worshiping new Dæmon-gods began not with the first of these degrees, notably increased with the second, and was established by the last, I leave you to judge, when you shall have surveyed the monuments aud records of those times.

It is commonly and truly affirmed by our Ecclesiasticall * Antiquaries, that before the yeere 360, there is no word to be found of the invocation of Saints glorified, or worshipping their Reliques, to which I add, no not of any miracles done by them; but presently after that yeere, when our first date of the Empires ruine began, search and you shall finde: I spare to name the Authors, not willing to discover the nakednesse of the Fathers; but whoso reads them, will admire to see so truly verified what the Spirit foretold should bee ὑστέροις καιροῖς *in the latter times*. And to make an end, if any shall think this speculation of times to be a needlesse curiositie, I desire him to remember how our Saviour reproved the Jewes for neglect hereof, *Mat.* 16. 3. *O ye Hypocrites, ye can discerne the face of the skies, but can ye not discerne the signes of the times?* or as Saint *Luke* 12. 56. *How is it that yee do not discerne this time?* they, through neglecting the signes

* *Vide Can.* 9. *Concil Laodicen.* 3. *an.* 364. Sozomen. l. 7. c. 19.

signes of the times, when Christ came, received him not: how many through ignorance of these ὑστεροι καιροι, when the Apostasie hath appeared, eschewed it not?

From which of these three beginnings of the Apostaticall times, or whether from some other moment within or between them the Almighty will reckon that his computation of these ὑστεροι καιροι, which ended, will finish the dayes of the man of sinne, I curiously enquire not, but leave unto him who is Lord of times and seasons: nor doe I think that the Jewes themselves could certainly tell from which of their three captivites to begin that reckoning of 70 yeeres, whose end should bring their returne from *Babylon*, untill the event assured them thereof.

## AN APPENDIX.

I Should now presently, come to speak of the fourth particular which I observed in the verse, but because in this discourse of times, besides the great Calendar of times which I so much spake of, there was some mention of a *lesser Calendar*, *viz.* of *Daniels* 70 weekes, give me leave to note some places of Scripture which I suppose to have reference thereto, for the better clearing not onely of our former discourse, but of some scruples that might trouble our minds, when mention is made of an end then supposed neere, though the world hath lasted so many hundred yeers, and no end thereof is yet come.

Know therefore, that these 70 weeks are a *little provinciall Calendar*; containing the time that the legall worship and Iewish state was to continue from the re-building of the Sanctuary under *Darius Nothus*, untill the finall destruction thereof, when the Calendar shall expire, within the space whereof their Commonwealth and City should be restored, and 62 weeks after that, the Messias

Messias be slain for sin, and at the end of the whole 70, their City and Temple againe destroyed, and their Common wealth utterly dissolved. To these weeks therefore, whose computation so especially concernes the Jewes, is reference made in those Epistles which are written to the Christian Churches of the Nation, whether being in *Iewry*, or abroad dispersed, in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Bithynia*. Such is S. *Pauls* Epistle to the *Hebrews*, both Saint *Peters* to the Dispersion, the Epistles of Saint *Iames* to the twelve Tribes, and likewise the first Epistle of Saint *Iohn*, which though the salutation expresseth not as in the former, yet may appear both because *Peter*, *Iames*, and *Iohn*, were all three Apostles of the circumcision, and from that passage *cap.2.2. Christ Iesus is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world*; that is, not for the sins of us onely who are Jewes, but for the sinnes of the Gentiles also. And doth not the name of *generall*, or *catholick* Epistle given unto this, as well as those of Saint *Iames* and *Peter*, imploy thus much? for it cannot be thus called, as written to all Christians indefinitely and generally, since the contrary plainly appeares in the former; but because this as well as the rest was written to those of the circūcision, who were not a people confined to any one City or Region, but dispersed through every Natiō, as we reade in the *Acts*, *chap.2.5.&c.* that at the Feast of Pentecost, when the Holy Ghost came downe upon the Apostles, *there were sojourning at Ierusalem Iewes, devout men, out of every nation under heaven; Parthians, Medes, Elamites, and the dwellers of Mesopotamia, Iudaa, and Cappadocia, Pontus, and Asia, and strangers of Rome, Jewes and Proselites* (Jewes by race, and Jewes by religion) &c. for we must not mistake those three numbred to be Gentiles, but Israelites; both of the ten Tribes captivated by *Shalmaneser*, and the other two; some of whom never returned from *Babylon*, but lived still in *Mesopota-*

*mia*

*mia*: but of these who returned, great multitudes were dispersed afterwards in *Egypt*, *Libya*, and many other Provinces before the time of our Saviours appearing in the flesh. So that the Apostles of the Circumcision had their Province for largenesse not much inferior to that of the Gentiles.

But I come to note the places I spake of: and first out of the fore-named Epistle of Saint *John*, where from that prediction of our Saviour in the Gospel, that the arising of the false prophets should be one of the neare signes of the nigh approaching end of the Jewish state: the Apostle thus refers to it *cap.2.ver.*18. *Little children this is the* ἐσχάτη ὥρα, *the last houre: and as you have heard that Antichrist shall come, even now there are many Antichrists, whereby We know that it is the last time*: here by *the last time* I suppose no other thing to be meant but the near expiring of *Daniels* 70 weeks, and with it the approaching end of the Jewish Common wealth: and why might not this Epistle be written in the last weeke, at the beginning whereof *Iesus Ananias* began that wofull crie, *Woe unto Jerusalem and the Temple*, *Ioseph l.7. belli Iudaici*. By πολλοὶ ἀντίχριστοι, *many Antichrists*, are meant no other but false Prophets, Counter-prophets to the great Prophets, pretending an unction and commission from heaven (as he had) to teach the world some new revelation and doctrine: for the name *Christ*, implies the unction of prophecies, as well as the unction of a kingdome, and accordingly the name *Antichrist*: and therefore the Syriack here turnes it, *false Christs*, that is, such as should falsely pretend some extraordinary unction of prophecie like unto him. And the comming of such as these, our Saviour in Saint *Matthews* Gospel, a Gospel for the Hebrewes, makes one of the last signes ushering the destruction of Jerusalem; and if the harmony of this prophecy in the three Evangelists be well considered, there was no more to come but the compassing of Jerusalem with armies.

*Cyril. Hieros. Catech. 6.* expounds this of *Iohn* to meane *Simon Magus*.

armies. Well therefore might Saint *John*, when he saw so many *Antiprophets* spring up, *say*, *Hereby we know that it is the last time.*

Again, because the desolation of the Jewish state and Temple would be a great cõfirmation to Christian faith, therefore the beleeving Jewes, whom nothing could so much stagger as the standing glory of that Temple, and Religion, are encouraged by the neerenesse of that time of expectation when so great a confirmation of their faith of their Messias already come should appeare. *Heb.* 10. 23. 25. *Let us hold fast the Profession of our faith without wavering, and so much the more as you see the day approaching*; namely, that day when you shall be sufficiently confirmed: so I take the 35. and 37. verses of the same Chapter, *Cast not away your confidence which hath great recompence of reward, for ye have need of patience. For yet a little while, he that shall come, will come, and will not tarry.* What *he* is this, but even *he* of whom *Daniel* sayes, * *The people of the Prince that shall come, shall destroy the City and the Sanctuary*, *Dan.* 9. 26. For even as the destruction of Papal *Rome* would be a great confirmation of the reformed Christian, who hath forsaken the Communion of that Religion, the cõtinuance and supposed stability of the glory thereof being that wherewith their Proctors endevour most to shake and stagger us: so was the destruction of the Iewish State and Temple to be unto those Iewes who had withdrawne themselves from that body and religion, whereof they had once been, to embrace the new faith of the Messiah Preached by the Apostles. For if at the end of the 70 weeks approaching the legall Sanctuary were rased, and the Jewish state dissolved, then would it be apparent indeed, that the Messiah was already come and slaine for sin; because this was infallibly come to passe within the compasse, and before the expiration of those 70 weeks, or 496 yeeres allotted for the last continuance of that City and Sanctuarie,

*The Prince of the people.

aire, when it ſhould be reſtored after the captivity of *Babylon*.

Not without cauſe therefore doth Saint *Peter* in his ſecond Epiſtle ſay to the Chriſtian Jewes, *We have a more ſure Word of prophecie, whereunto you do well that you give heed as unto a light ſhining in a dark place, untill the day dawn, and the day-ſtar ariſe in your hearts*: yea and beſides, becauſe *Jeſus* alſo as wel as *Daniel* had propheſied of the approaching deſolation of that City & Temple, mentioning all the ſignes that were to uſher it; if the event when time come ſhould fall out accordingly, then muſt *Jeſus* of Nazareth, who foretold the foregoing ſignes thereof, be approved as a true Prophet, by whom of a truth the Lord had ſpoken. Now for the laſt place I mean to alledge: thus muſt the laſt of Saint *Iames* alſo be expounded, becauſe the fall and ſhock of that ſtate might ſhake the whole nation whereſoever diſperſed, unleſſe God had ſpared the Chriſtians, and made them alone happy in that wofull day, or rather becauſe Chriſt had foretold that one of the next forerunners thereof ſhould be a generall perſecution of Chriſtians, as it happened under *Nero*. Therefore the remembrance of the end of theſe 70. weeks ſo neer the expiring, was a good caution to all the Chriſtian Jews to watch and pray: to this ſence therefore I take that of *Peter*, 1 *Pet.* 4. 7. πάντων δὲ τὸ τέλος ἤγγικεν, *the end of all things is at hand, be yee ſober therefore, and watch unto prayer*; that is, the end of all your Commonwealth, legall worſhip, Temple, and ſervice, is now within a few yeers: be ye therefore ſober, and watch unto prayer, that ye may be more happy in the day of vengeance and wrath upon our Nation. Neither need we wonder that this deſolation ſhould be called the *end*, for our Saviour himſelfe taught them ſo to ſpeak in his prophecie concerning it, as may appear if we conſider that Antitheſis in Saint *Luke*, *cap.* 21. 9. *Yee ſhall heare of warres and commotions, but the end is not by*

*and by. Ver.* 20. *But when yee shall see Jerusalem encompassed with armies, then know that the* desolation *thereof is nigh.*

And thus much I thought to adde to my former discourse of latter times, lest through Ignorance thereof we might incline to that little better than blasphemous conceit which * *Baronius* by name, nnd some other of *Romes* followers have taken up: *viz.* that the Apostles in such like passages as we have noted, were mistaken as beleeving that the end of the world should have been in their own time: God of purpose so ordering it, to cause in them a greater measure of zeal, and contempt of worldly things: an opinion I think not well beseeming a Christian.

* *An.* 57. § 189 *Ann.* 72. § 26. *Ann.* 82. § 3.

1 For, first, whatsoever we imagine the Apostles might here conceive in their private opinions as men: yet we must know that the Holy Ghost, by whose instinct they wrote the Scriptures, is the Spirit of truth, and therefore what is there affirmed must be true, yea, though the Pen-man himselfe understood it not.

2 Secondly, it was not possible the Apostles should expect the end of the world to be in their owne time, when they knew so many things were to come to passe before it, as could not be fulfilled in a short time: As first, the desolation of Jerusalem, and that not till the 70 weeks were expired. Secondly, then the Jewes to be carryed captives over all Nations, and Jerusalem to be trodden down of the Gentiles, until the time of the Gentiles be fulfilled, *Luke* 21. 24. Thirdly, that in the meane time the Roman Empire must be ruined, and that which hindered taken out of the way, 2 *Thes.* 2. 7. Fourthly, that after that was done, the man of sin should be revealed, and domineer his time in the Temple and Church of God, *Ibid.* Fifthly, after all this, *viz.* when the fulnesse of the Gentiles should come in, that Israel should be received againe to mercy, *Rom.* 11. 27. Sixthly, that Christ

Mat. 24. Mar. 13. Luke 21. Dan 9. 24.

should

ſhould reigne in his Church on earth ſo long, till he had put downe all rule, all authority and power, and ſubjected all his enemies under his feet, before he ſhould ſubdue the laſt enemy, which is death, and ſurrender his kingdome into the hands of his Father, *1 Cor.* 15. 24, 25, *&c. Heb.* 2.8. Seventhly, that the time ſhould be ſo long, that in the laſt dayes ſhould come Scoffers, ſaying, *Where is the promiſe of his comming*, 2 *Pet.* 3.4. How is it poſſible they ſhould imagine the day of Doome to be ſo neere, when all theſe things muſt firſt come to paſſe, and not one of them was yet fulfilled?

And how could the expectation of this day be made a ground of exhortation, and a motive to watchfulneſſe and prayer, as though it could ſuddenly and unawares ſurprize them, which had ſo many wonderfull alterations to foregoe it, and yet none of them come to paſſe? I have ſpoken hitherto of what was revealed to all the Apoſtles in generall: but if we take Saint-*John* apart from the reſt, and conſider what was afterward revealed to him in *Patmos*, we ſhall finde in his Apocalypticall viſion, beſides other times more obſcurely intimated, an expreſs prophecy of no leſſe than a thouſand yeers, which whatever it meane, cannot be a ſmall time, and muſt be fulfilled in this world, and not in the world to come. Notwithſtanding all this, I make no queſtion but in the Apoſtles times many of the beleeving Gentiles, miſtaking the Apoſtles admonition to the Jewes, of the end of their ſtate approaching, thought the end of the whole world and the day of the Lord had been alſo neer, whom therefore *Paul* 2 *Theſ.* 2 beſeeches to be better informed, becauſe that day ſhould not come untill the Apoſtaſie came firſt, and that man of ſin were revealed.

ῥητῶς λέγει. *Expresly, or, in expresse words.*

NOw I come to the fourth part of this prophecy, the warrant or proofe thereof. The Spirit hath foretold it ῥητῶς. or *in expresse words*, in some place or other of divine Writ. The Spirit told *Peter Acts* 10. 19. *Behold three men seek thee.* The Spirit said, *Separate* Barnabas *and* Saul, *Acts* 13.2. The Spirit forbade Saint *Paul* to preach in *Asia*. The spirit said that the Jewes should *binde* S. Paul *at Jerusalem*, *Acts* 21. 11. But in all these the Spirit spake not ῥητῶς for these things were no where written, and therefore what it spake, it spake ἀῤῥήτως onely by secret Instinct or Inspiration: but that which the Spirit speakes in the written Word, that it speaketh ῥητῶς, *verbatim*, expresly. If therefore concerning this Apostasie of Christian beleevers, to be in these latter times, the Scripture speaketh ῥητῶς, then is it to be found somewhere in the Old Testament: for there alone the Spirit could be said to speak ῥητῶς, or *verbatim*, in the Apostles time. Having therefore so good a hint given us let us see if we can finde where the Spirit speaketh of this matter so expresly.

There are three maine things in this our Apostles prediction, whereof I finde the Spirit to have spoken ῥητῶς, or, *in expresse words*, and that in the prophecy of *Daniel*. 1 Of these last or latter times. 2 Of the new worship of Dæmons in them. 3 Of a Prohibition of marriage to accompany them. As for the first of these, the ἔσχατοι καιροὶ. *Daniel*, as you heard before, expresly names them, καιρὸς, καιροὶ, καὶ ἥμισυ καιροῦ, *a time, times, and halfe a time*; being those *last times* of this *last kingdome*, wherein the Hornish Tyrant should make warre with the Saints, and prevaile against them. For the second, a worship of new Dæmons or Demi-gods with the profession of the name of Christ: you will perhaps think it strange if I should

shew

shew it *punctatim*: but if I doe, it was the Appendix of hindering or debarring marriage, mentioned in the next verse, which as a thread led me the way to the end of the eleventh chapter of *Daniel*, where I found it, and in a place too very suspicious, being taken I think by almost all the Ancients for a prophecy of Antichrist; yea and so expounded by the greatest part of our own, though with much variety of reading and application. But here the words themselves in the 36, 37, 38, 39 verses of the eleventh chapter of *Daniel*, translated as I think *punctatim*, *verbatim*, without any wresting or straining the Hebrew text: they are a description of the *last* or *Roman Kingdome*, with the severall states thereof: conquering nations, persecuting Christians, false worshipping Christ.

The words are these, *Daniel cap.* 11, 36, 37, 38, 39. *verses.*

36 Then a King shall doe according to his will, & shall exalt and magnifie himselfe above every god, yea against the God of gods shall hee speak marvellous things, and shall prosper untill the indignation be accomplished: for the determined time shal be fulfilled.

37 Then he shall not regard the gods of his Ancestors, nor shall he regard the desire of women, no nor any god: but he shall magnifie himself above all.

36 *Tunc faciet pro libitu suo Rex, & extollet ac magnificabit seipsum supra omnem deum, etiam contra Deum deorum loquetur stupenda, proficietq; donec consummata fuerit indignatio: nam statutum perficietur.*

37 *Tunc ad Deos majorum suorum non attendet, nec ad desiderium mulierum, nec ad ullum numen attendet: sed supra omne se magnificabit.*

ועשה כרצנו
המלך ויתרומם
ויתגדל על כל
אל ועל אל
אלים ידבר
נפלאות וצלית
עד כלה זעם
כי נחרצה
נעשתה׃

ועל אלהי אבותיו
לא יבין ועל
חמדת נשים ועל
כל־אלוה לא
יבין כי על כל
יתגדל׃

38 For

38 For to [or together with] God, in his seat, hee shall honour Mahuzzims: yea together with that God whom his Ancestours knew not, shall he honour them with gold, and with silver, and with precious stones, & with pleasant things.

38 *Nam ad [vel juxta] Deum, Mahuzzimos, in sede ejus honorabit: scilicet ad Deum, quem non agnoverunt majores ejus, honorabit eos auro, & argento, & lapidibus pretiosis, & rebus desideratissimis*

ולאלה מעזים על כנו יכבד ולאלה אשר לא ידעהו אבותיו יכבד בזהב ובכסף ובאבן יקרה ובחמדות:

39 And hee shall make the holds of the Mahuzzims withall (or joyntly) to the forreign god: whom acknowledging, hee shall increase with honour, and shall cause them to rule over many, and shall distribute the earth for a reward.

39 *Et faciet munimenta Mauzzimorum una deo peregrino (seu exotico;) quem agnoscendo, multiplicabit honorem, & dominari faciet eos in multos, terramq; partietur in mercedem.*

ועשה למבצרי מעזים עם אלוה נכר אשר הכיר ידבה כבוד והמשיל ברבים ואדמה יחלק במחיר:

1 Now for the understanding of this Prophecy, wee must take notice that the Prophet *Daniel* at the beginning of these verses, leaves off the Greek kingdome with *Antiochus*, of whom he was speaking before, and falls about the Romane: the reason being, because after *Antiochus*, in whose time *Macedonia* (whence that kingdome sprung, with all the rest of *Greece*) came under the Romane obedience; the third kingdome comes no more into reckoning, *Daniel* himselfe calling the time of *Antiochus* reign; the *latter end* of the *Greek* kingdome, *cap.* 8.23. and, as I take it, he intimates the same in this chapter in the verses immediately fore-going: these we have now to deale withall: from thence forward therefore the Romane succeeds in the account of the Great Calendar of time.

2 Under

2. Under the name *King* we must understand the whole Roman State under what kind of government soever: for the Hebrewes use King for kingdome, and kingdome for any Government, State or Policy in the world: for the Divell in the Gospel is said to have shewn Christ all the kingdomes of the world, Monarchies, Aristocracies, Democracies, or what other kind soever.

3. Where it is said, this King shall *exalt himselfe above every God*, nothing is thereby meant, but the generality, and the greatnesse of his conquests and prevailings: and the reason of that phrase or manner of speech should seem to be, because in the time of Paganisme every City and Country was supposed to have their proper and peculiar gods, which were deemed as thir guardians and protectors: whence in the Scripture, according to the language of that time, we may observe a threefold use of speech. First. The Nations themselves are expressed and implyed under the names of their gods: The Israelites were called *the people of Jehovah*, so are the Moabites *the people of Chemosh*, *Numb.* 21. 29. The Lord threatned, *Deut.* 4. 28. & 28 64. *Jer.* 16. 13. *to scatter Israel among the nations, from one end of the earth even to another, & that there they should serve other gods day and night; gods the work of mens hands, wood and stone, which neither they nor their fathers had known*: that is, they should *serve* them, not *Religiously* but *Politically*, insomuch as they were to become slaves and vassals to * Idolatrous nations; even such Idolaters as neither they nor their fathers had ever heard of. For as for a religious service of Idols, the Jewes were never so free as in the captivity, as we see by experience at this day: but with the service of bondage they may be said Politically to have been the vassals of Idols, as being in bondage to the servants of other gods. As a Christian taken by the Turks may in the like be said to come in bondage, & be a slave to *Mahomet*: for a slave to the servants is in a sense servant to their masters. Let it also

* So *Targum*, *Onkelos* and *Jonathan* both render it expresly *Deut.* 28 36 64. also 6. 4. 28. nec non *Targum Jonathan*, *Jer.* 16. 13. 1 *Sam.* 26. 19. that is in all the places forecited

also be considered whether that of *David* 1 *Sam.*26.19. be not to be expounded according to this notion, *They have driven me out this day from abiding in the inheritance of the Lord, saying, go serve other gods*; that is, banished me into a nation of another Religion. Secondly, The exploits of the nation are said to be done by their gods, even as we by like priviledge of speech ascribe unto our Kings what is done by the people under them: thus 2 *Chron.*28.23, the gods of *Damascus* are said to have smote *Ahaz*; *he sacrificed to the gods of* Damascus *that smote him*: *and he said, Because the gods of* Syria *help them, therefore will I sacrifice to them, that they may help me.* *Jer.*51.44. it is said of the dominion of *Babylon*, that the nations flowed together unto *Bel*, and that he had swallowed up their wealth, which the Lord threatned there to bring forth againe out of his mouth. Thirdly, & that most frequently of all others, What is attempted against the nation, is said to be attempted against their gods: Even as Generals bear the name not only of the exploits, but also of the disadvantages of the armies led by them: so here the gods are said to receive the affronts, defeatures, and discomfitures give unto the people under their patronage. **Rabshaketh* vaunts in his masters name, 2 *Kings* 28 33. *Hath any of the gods of the nations delivered at all his land out of the hand of the King of* Assyria? *where are the gods of* Hamath, *and of* Arphad? *where are the gods of* Sepharvaim? *Esay* 46.2 prophecieth thus of the taking of *Babylon* by *Cyrus*: Bel *boweth downe*, Nebo *stoopeth, they could not deliver the burden, but they themselves are gone into captivity.* In the like straine prophecieth *Jeremy* cap. 50.2. Babylon *is taken*, Bel *is confounded*, Merodach *is broken in pieces, her Idols are confounded.* And again, *Jer.*51.44. *I will punish* Bel *in* Babylon, *and I will bring out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him; yea the wall of* Babylon *shall fall.* The same Prophet saith

*2 *Sam.*7.23. God is said to have redeemed Israel from Egypt, from the nations & their gods. See *Tremel.* who turnes it more to our purpose

saith of *Moabs* captivity, *cap.* 48. 7. *Thou shalt be taken, and* Chemosh *shall go into captivity with his Priests and his Princes together.* *Moab* likewise in his affronts and derision of Israel is said to have magnified himselfe against the Lord; according to which manner of speech the successe and prevailing of the Roman in the advancing his dominion, and subduing every nation under him, is here expressed by his exalting and magnifying himselfe above every God. This I suppose to be the ground of that manner of speech; though if any had rather, as others doe, take gods here for Kings and Potentates of the earth, it will I confesse come all to one purpose.

4. By the gods of their Ancestours, whom the Roman State should at length cashiere and cast off, are meant all the Pagan *Deities*, and heathen Gods, which were worshipped in that Empire.

5. By *desire of Women*, which the Roman of that time should not regard, as he was wont is meant the *desire of wiving*, or desire of having women for the society of life, conjugall affection, which is expressed *Gen.* 2. 24. to be such a desire for which a man should leave father and mother and cleave to his wife, and they shall be both one flesh: and it might have been in this place, *desire of wives*, as well as *desire of women*; for there is no other word used in the Originall for *wives* above once or twice in the whole Scripture, but this חמדת which is here turned *women*. With the like use of the word *desire*, the Spouse in the *Canticles cap.* 7. 10. expresseth her welbeloved to be her husband: *I am my wel-beloved* (saith she) *and his desire is toward me*; that is, he is my husband: for so twice before she expressed her selfe, *cap.* 2. 16. *My beloved is mine; and I am his.* Cap. 6. 3. *I am my beloveds, and my beloved is mine.* So *Ezek* 24. 16. the Lord threatning to take away *Ezekiels* wife, saith, *Behold, I take a-take away from thee the desire of thine eyes*; and afterward *ver.* 18. it followeth, *and at even my wife died.* Yea, the

מחמד שיביך

Roman language it selfe is not unacquainted with this speech: *Cicero ad uxorem, En mea lux, meum desiderium.* This desire of women and married life, the Roman should discountenance, when he shook off the gods of his Ancestors.

6 By the *strange and forraine God* whom the Roman should at length acknowledge, is meant [a] Christ; for though to the Jew every strange and forreign god were a false god, yet to the Gentiles, who worshipped none but Idols, the forreigne god was the True: therefore the Philosophers at *Athens*, when Saint *Paul* preached Christ unto them, said, He preached [b] *Jesus and the forreigne god.* The want of which consideration hath much obscured this Prophecy, this *forreigne god* being still supposed to be a *false god*: when to those who worshipped all kinds of false gods, as the [c] Roman did, a *forreigne god*, whom their fathers knew not, must needs be the *True.*

7. Where it is said *With this forreigne god he shall honour Mahuzzims*: these *Mahuzzim*, or *Mauzzims*, are these Daimons we seek for, whom the Roman should worship with Christ, whom he should embrace; For *Mahuzzim* are *Protectores dii*, such as Saints and Angels are supposed to be, as I shall shew by and by: where though I shall be new for the particular, yet for the generall I shall agree well enough with the Fathers, who constantly thought that under this *Mahuzzim* was some Idol meant which Antichrist should worship, and many of our times have taken it for the *Masse.*

But I must first say something of the translation of this verse, and then will come to the signification of this word *Mahuzzims.*

For the first, whereas the preposition ל in לאלהי is usually neglected, and the words אלהי מעזים *God* and *Mahuzzim* construed together as one thing, *viz. God Mahuzzim*, or as some, the *God of forces*, I expresse the

a See the oration of *Licinius* to his Souldiers, *Euseb de vita Constant. lib. 2. c 5.*

b Syr. אלהא נוכריא The Altar he there speaks of in his defence was inscribed Θεῷ Ἀγνώστῳ ἢ Ξένῳ, which God (saith he) I preach unto you.

c Roma cum pene omnibus dominaretur gentibus, omnium gentium serviebat erroribus, & magnam sibi videbatur assumpsisse Religionem, quia nullam respuebat falsitatem, *Leo mag. in Ser. 1 in nat. Apo. Pet. & Paul.* Hic confutandi Dæmonum cultus hic omnium sacrificiorum impietas destruenda, ubi diligentissima superstitione habebatur collectum quicquid usquam fuerat variis erroribus instructum. *Id. ib.*

the Preposition Lamed, and construe *God* and *Mahuzzim* apart, as here, *viz.* to, or, *together with God he shall honour Mahuzzims, &c. Ad, vel juxta, Deum, Mahuzzimos honorabit.* For the preposition ל is made of את and signifies the same with it, *viz.* addition of, or joyning of things, *ad, juxta, apud, pro* ב *in, pro* עם *pro* על *contra, super, to, together*, and *besides with*, as [d] *Lev.* 18.18. *Thou shalt not take a wife to her sister,* לאחותה, that is, *together with her sister*. By this means the controversie between *Junius* and *Graserus* is taken away: for *Junius*, as should seeme, seeing no reason why the Preposition ל should be neglected, and that by so doing the Verb יכבד was made irregularly and against use to governe a Dative case, he expresses the Preposition by *Quod ad*, or *Quod attinet ad, (id est) as concerning*. But the words *God* and *Mahuzzim* he separateth not, but turneth them as in *statu constructo, viz.* the *god of might and of forces:* understanding thereby the true and Almighty God himselfe. Against which *Graserus* excepts, first, that to render the Preposition ל, *ad, as concerning*, savours of a Latinisme rather than of an Hebraisme Secondly, that he doth as good as strike out the distinctive accent Athnach ( ֑ ) which is a Colon, in as much as he makes the sentence being a full member, to be imperfect and defective, and yet would seem to stand in awe of that smaller distinction *Zakeph-katon* ( ֛ ) over the word *Mahuzzim*, which yet stands there, as [e] elsewere it doth, but for a *nota bene*. Thirdly, that to expound *god Mahuzzim* to be the true God, against the consent not onely of the Jewes who ever take it for some Idol or other, but of the ancient Christian writers who understand by it some Idol of Antichrist, yea some, the Divell himselfe, and many of our owne who take it for the Idol of the Masse, and some otherwise, yet for some Idol-deity: To expound this of the true and mighty God without example in Scripture, *Graserus* thinks not tolerable; where-

d See this use of ל *Ezra* 1.5 *Vulg & Angl.* with *Lev.* 16. 21. *Vulg & LXX. Num.* 9. 15. *LXX Ibid. cap.* 33.2. *LXX. cap.* 32. 33 *LXX Vulg. cum. Angl.*

e *viz.* ver. 42. of this cha. over מצרים and ver. 3. of the next chapter over. המשכלים where it is impossible it should distinguish, and so elsewhere.

wherefore himſelfe had rather yeeld the conſtruction of the verb פגע to be irregular: *Junius* himſelfe having admitted it in the next member of the verſe, and to ſuppoſe it to be a myſticall Solœciſme, the ſpirit intending by the Anomaly or incongruity of the Syntax to ſignifie an Anomaly or incongruity of Religion: but their inconveniences on both ſides, as farre as I can ſee, are wholly accorded by that tranſlation we have given. Whereof let the Reader judge.

I come now to unfold the ſignificat on of the word *Mahuzzim*: a word which moſt tranſlations retaine, the Septuagint calling it Μαωζειμ, Saint *Jereme* and the Vulgar Latine, *Maozim*; the Geneva and othe s, *Mahuzzim*: this מעוזים *Mahuzzim* I ſay is in the Plurall number, the ſingular מעוז *Mahoz*, which in the abſtract ſignifies ſometimes *ſtrength*, ſometimes *a Fortreſſe*, or *Bulwark*: of עוז *robuſtus fuit*: but the Hebrewes uſe Abſtracts for Concretes: examples are many in the Old Teſtament, as *juſtitia pro juſtis*, captivity for captives, &c. In the New Teſtament, Principalities, Powers, and Dominions, for Princes, Potentates, and Dominators: ſo *Mahoz*, ſtrength, or a Fortreſſe, for him that ſtrengthens or fortifies, that is a Protector, Defender, Guardian, and Helper. Wherefore the Septuagint five times in the Pſalmes render the word מעוז *Mahoz*, ὑπερασπιστης, and the Vulgar Latine as often *Protector*, the places are theſe, *Pſal.* 27. 1. *The Lord is* מעוז חיי *the protector of my life, of whom ſhould I be affraid?* *Pſal.* 28. 8. *The Lord is their ſtrength, and he is* ישועות משיחו *Mahoz Jeſhuoth, the Maboz of ſalvation of his anointed*: * where the Septuagint, ὑπερασπιστης σωτηριων τω χριστω αὐτου, and the Vulgar, *Protector ſalvationum.* *Pſal.* 31. 1. *Bow downe thine eare to me, deliver me ſpeedily, be thou unto me* לצור מעוז *for a Rock Mahoz*: Septuagint, εἰς θεον ὑπερασπιστην: Vulg. *in Deum Protectorem*: againe verſe 5. *Pull me out of the net that they have laid privily for me.* כי אתה מעוזי

*Some render is not of, but, is his Annointed or Meſſiah, that is, Meſſiah is Maboz Jeſhuoth.*

מעוז *Thou art my Protector*; Septuagint, ὑπερασπιστής; the Vulgar *Protector*. *Pſal.* 37. 39. *The ſalvation of the righteous is from the Lord*; *he is* מעוזם *Mahuzzam, their Mahoz in the time of trouble*; where the Septuagint and the Vulgar render as before ὑπερασπιστὴς and *Protector*. How think you now, are not Saints and Angels worſhipped as *Mahuzzims*? True Chriſtians have with *David*, in the Pſalme before quoted, one *Mahoz*, *Jehovah Mahoz*, that is, *Chriſt*; but Apoſtate Chriſtians have their many *Mahuzzims*. Oh, would they worſhipped only מעוז ישועתי *Mahoz of ſalvations*, as you heard *David* even now call him, *Pſal.* 28. You may if you pleaſe compare with theſe places of the Pſalmes that in the firſt verſe of this eleventh of *Daniel*, where the Angel ſaid he ſtood in the firſt yeere of *Darius* the *Mede* to confirme and be a *Mahoz* to him, ולמעוזו which we tranſlate, to *ſtrengthen him*; by which we may ſee how fitly this name may be applyed to *Angels* and ſo to *Saints*, ſuppoſed in helping, protecting, aſſiſting, to be like them. Thus you ſee the concrete ſence of *Mahoz* for Helper, Protector, and Defender, is not new. But what if we take the word paſſively, *force* and *ſtrength*, for *forts* and *ſtrong ones*: will not then the valiant Martyrs and Champions of the faith well bear the name of *Mahuzzims*? and theſe are they whom at the firſt Chriſtians worſhipped onely in this ſort, as an honour peculiarly dve unto their ſufferings. Moreover, that you may not think this word and the notion thereof unproper to be given unto a Deity, obſerve that the true God is called a *Rock* צור ſeven times *Deut.* 32. which the Vulgar turnes as often *Deus*: yea in the ſame place *falſe gods* are termed alſo צורים *Rocks*, *ver.* 31. *Their Rock*, i. e. the Gentiles Rock *is not as our Rock, even our enemies themſelves being Judges*: and *ver.* 37. *Where are their gods* (that is *Baalim*) *their Rock in whom they truſted? which did eat the fat of their ſacrifices, &c.* The like you ſhall finde in *Hannahs* ſong,

and other places of Scripture. See now the parity: The True God, or Christ himselfe is often by *David* cald *Mahoz*, why may not then False gods, or Plurality of Christs be called *Mahuzzim*? Rock and Fortresse are not words of so great difference.

Thus having cleared the chiefest difficulties in the Text, and made the way smooth, let us read over the words againe, and apply the interpretation unto them.

DAN. 11.

Verse 36. *Then a King shall doe according to his will, and shall exalt or magnifie himselfe above every god.*

See the notice hereof at that time taken by the Iewes. 1 *Mac.* 8. *a principio ad ver.* 13. *inclusive.*

36. That is, toward the end of the reigne of *Antiochus Epiphanes*, the Roman shall prevail and set up the Fourth Kingdome, making himselfe master of the kingdome of *Macedon*, and advancing himselfe from this time forward by continual conquests, shall Lord it over every King and Nation.

*Yea against the God of gods shall he speake maruellous things, and shal prosper, untill the indignation be accomplished: for the determined time shall bee fulfilled.*

Yea Christ the God of gods, & King of the kings of the earth, who in those times should appear in the world, the Roman shall mock, blaspheme, and crucifie, and by most bloody edicts shall persecute and massacre his servants the Christians, and yet shall prosper in his Empire, untill these outragious times be ended, that is, untill the dayes of *Constantine*: for the time God hath appointed must be fulfilled.



Verse

Verse 37. *Then he shall not regard the gods of his Ancestors, nor shall he regard the desire of women, nor any God: but he shall magnifie himselfe above all.*

37 When that appointed time for the date of his prosperitie comes to his period, and the time of his ruine and change of his dominion drawes neere, then this Roman state shall cashiere and forsake the Idols and False gods, whom their Fathers worshipped, and shall acknowledge Christ a God whom their Fathers knew not: at that time the desire of women and married life shall be discountenanced, and shall not be of that account and regard it had been: but contrary to the long continued custome of the Romans, single life shall be honoured and priviledged above it: yea and soon after the Romane shall beare himselfe so, as if he regarded not any God: and with Antichristian pride shall magnifie himselfe over all.

Verse 38. *For to (or together with) God, in his seat he shall honour Mahuzzims: yea together with that God, whom his Ancestours knew not, shall he honour them with gold, and with silver, and with precious stones, and with pleasant things.*

38 That is, together with the Christian God, who is a jealous God, & to be worshipped alone, hee shall worship *Mahuzzims*, even in his seat and Temple: even with a forreine God, whom his Ancestors acknowledged not shall hee honour *Mahuzzims*, with gold and silver, and with precious stones, and with pleasant things.

Verse

*Verse 39. And thee shall make the holds of the Mahuzzims withall (or jointly) to the forreine god: whom acknowledging, he shall increase with honour, and shall cause them to rule over many, and shal distribute the earth for a reward.*

39 And though the Christian God, whom he shall professe to acknowledge and worship, can endure no compeers, yet shall he consecrate his Temples and Monasteries (Ecclesiasticall holds) jointly to the Christian God and to his *Mahuzzims*, *Deo & Sanctis*, yea he shall distribute the earth among *Mahuzzims*, so that beside severall pattrimonies which in every Countrey he shall allot them, he shall share whole Kingdomes and Provinces among them. Saint *George* shall have *England*: Saint *Andrew* shall have *Scotland*, Saint *Denis*, *France*: St. *James*, *Spaine*: S. *Mark*, *Venice*, &c. and beare rule as Presidents and Patrons of their severall Countries.

Thus we see how *tenuè* how *expresly* the Spirit foretold the Roman Empire, having rejected the multitudes of gods and Dæmons worshipped by their Ancestours, and betaken themselves to that One and Onely True God which their Fathers knew not, should nevertheless depart from this their Faith, and revive againe their old Theology of Dæmons by a new Superinduction of *Mahuzzims*.

Now although this Prophesie thus applied, be so evident, that the onely pointing at the event were able almost to convince the Reader, yet that we may the more yet admire the truth of God in the contemplation of an event so suitable, I will add these following observations concerning it.

1 First, that agreeably with the date of the Holy Ghost

Ghost, the Roman Historians themselves have observed and marked out this time of their prevailing against *Macedonia* (which I said was accomplished toward the end of the reigne of *Antiochus Epiphanes*) for the beginning of the Dominion over the world. *Lucius Florus lib. 2. cap. 7. Cedente* Hannibale, *præmium victoriæ Africa fuit, & secutus Africam terrarum orbis; post Carthaginem vinci neminem puduit; secutæ sunt statim Africam, Gentes; Macedonia, Gracia, Syria, cæteraque omnia quodam quasi æstu, & torrente fortunæ: sed primi omnium Macedones, affectator quondam imperii populus.* *In Velleius Paterculus lib. 1. cap. 6.* is an Annotation out of one *Æmilius Sura*, in these words. *Æmilius Sura de annis populi Romani. Assyrii, Principes omnium Gentium, rerum potiti sunt, deinde Medi, postea Persæ, deinde Macedones, exinde duobus regibus Philippo, & Antiocho, qui a Macedonibus oriundi erant, haud multo post Carthaginem subactam, devictis, summa Imperii ad Populum Romanum pervenit. Inter hoc tempus & initium* Nini *Regis Assyriorum, qui Princeps rebus potitus, interfuit anni mille nongenti quinque.*

Here the time of the Romans prevailing against the Macedonian King is made the beginning of their Empire, even as *Daniel* also beginneth the Roman account from thence; but with this difference, that whereas *Æmilius Sura* seems to reckon from the beginning of these prevailings in the victories against *Philip*; *Daniel* counts from the victory against *Perseus* his son; when that conquest was now perfected, and *Macedonia* brought into a Province, which happened (as I have already said) the same yeer that *Antiochus Epiphanes* prophaned the Temple of *Jerusalem*.

2. That no Kingdome in the world that we know of, could more literally be said in their conquests to exalt and magnifie themselves above every God, than the Roman; in respect of a solemne custome they used in their wars, by a certain charm to call out the gods of any City

when they besieged it. The form whereof *Macrobius* gives us, *l.*3. *Saturna.* c. 8. as he found it in *Sammon Serenus* his fifth book of hidden secrets, namely this--If it be a god, if it be a goddesse that hath the City of *Carthage* in protection--*And thou especially, whosoever thou art, the Patron of this City and people, I pray and beseech, and with your leave require you to abandon the people and City of Carthage, to forsake the places, Temples, Ceremonies, and Enclosures of their City; to go away from them, and to strike feare, terrour, and astonishment into that people and City: and having left it, to come to Rome to me and mine: and that our Cities, Places, Temples, Ceremonies be more acceptable, and better liked of you, that you would take the charge of me; of the people of Rome, and of my souldiers, so as we may know and understand it: If you do so, I vow to build you Temples, and to appoint solemne sports for you.*

3. That *Constantine*, the first Emperour under whom that State forsook the gods of their forefathers, and became Christian, together with this alteration, abrogated those ancient Roman Lawes, *Julia* and *Papia*, wherein the *desire of women* and *married life* was so much priviledged and encouraged, and single and unmarried life disadvantaged. Heare it in the words of *Zozomen lib.* 1. *cap.* 9. *Hist. Ecclesiast. There was* (saith he) *an ancient Law among the Romans, forbidding those who after five and twenty years old were unmarried, to enjoy the like priviledges with married ones, and besides many other things, that they should have no benefits by Testaments and Legacies, unlesse they were next of kindred, and those who had no children to have halfe their goods confiscated: therefore the Emperour seeing those, who for Gods sake were addicted to chastity and virginity, to be for this cause in the worst condition, he accounted it a folly for men to goe about to increase their kind, with such carefulnesse and diligence: when as Nature according to divine moderation, continually receives as well*

dimin-

*diminution, as increase. Therefore he published a law to the people, that both those who lived a single life, and those who had no children, should enjoy the like priviledges with others: yea he enacted that those who lived in chastity and virginity, should be priviledged above them, enabling both sexes, though under yeares, to make Testaments, contrary to the accustomed polity of the Romans.*

This alteration of the Roman law by *Constantine*, *Eusebius* also witnesseth *lib. 4. cap. 26. de vita Constantini*: and againe *cap.* 28. where he saith, that above all he honoured most those that had consecrated their lives to divine Philosophy; he meanes a monasticall life: and therefore he almost adored the most holy company of perpetuall Virgins. That which the fathers had thus enacted, the sonnes also seconded: and some of the following Emperours by new edicts, till there was no Relique left of those ancient priviledges, wherewith married men had been respected: which *Procopius* saith (how rightly I examine not) was the cause of the ruine of that Empire, which was so much enfeebled, and weakned through neglect of the procreation of children, that it was not able to match the numerous armies of barbarous nations. This was the first step of dis-regarding marriage, and the desire of wiving: which was not an absolute prohibition, but discouraging. But no sooner had the Roman Bishop, and his Clergy got the power into their hands: but it grew to an absolute prohibition: not for Monkes onely: but for the whole Clergy: which was the highest dis-respect that could be to that which God had made honourable among all men.

4. Lastly, it is a thing not to be passed by without admiration, that the Fathers and others, at the beginning of Saint-worship, by I know not what fatall instinct, used to call *Saints* and their *Reliques*, *Towers*, *Walls*, *Bulwarks*, and *Fortresses*, that is, מעוזים *Mahuzzim*, in the prime and native signification. *Basil* in his Oration upon the

forty Martyrs, whose Reliques were dispersed over all the Countries thereabouts, speaks in this manner: *These are those who having taken possession of our Countrey, as* certain conjoyned Towers, πύργοι τινὲς συνεχεῖς, *secure it from the incursions of Enemies.* The same *Basil* concludes his Oration upon *Mamas* a Martyr in this manner: that *God who hath gathered us together in this place, and disposeth of all that is to come, keep us safe from hurt, and secure us from the ravening Wolfe, and preserve steadfast this Church of Cæsarea, being* guarded with mighty Tower of Martyrs, φρουρουμένην τοῖς μεγάλοις πύργοις τῶν μαρτύρων. *Chrysostome in Hom.* 32. upon the Epistle to the *Romanes*, speaking of the Reliques of Saint *Peter* and *Paul*; *This corps* (saith he) meaning of Saint *Paul*, *fortifies this City of Rome more strongly then any Tower, or tenne thousand rampires, as also doth the corps of* Peter, παντὸς πύργου καὶ μυρίων ἐστεπεριβόλων ἀσφαλέστερον, *&c.* Are not these strong *Mahuzims*?

The like whereunto is that of *Venantius Fortunatus* a Christian Poet, not above an age younger than *Chrysostome.*

*A facie hostili duo propugnacula præsunt,*
*Quos fidei turres urbs caput orbis habet.*

The Faith's two Towers in Lady *Rome* do lye,
Two Bulwarks strong against the Enemy.

At the same thing aimes *Gregory lib.* 7. *Ep.* 33. *ad Rusticanam Patriciam*, entreating her to come to *Rome*: *Si gladios Italiæ & bella formidetis, if you feare the swords* (saith he) *and warres of Italy, you ought attentively to consider, how great the* protection *of blessed* Peter, *the Prince of Apostles, is in this City, wherein without any great number of people, without the aid of souldiers, we have beene so many yeeres in the midst of swords, by Gods providence safely preserved from all hurt.*

But

But to returne againe to Saint *Chrysostome*, who in his Homily upon the Egyptian Martyrs, *Hom. 70. ad populum Antiochenum*, speaks after this manner: *These Saints bodies* (saith he) *fortifie* τειχειζει *our City more strongly, than an impregnable wall of Adamant; and as certaine high rocks hanging on every side repell not onely the assaults of those enemies, which are sensible and seen with the eye; but also overthrow and defeat the ambuscadoes of invisible fiends, and all the stratagems of the Divell.* Here you see are *Mahuzzims* too.

So long before, in the dayes of *Constantine*, *James* Bishop of *Nisibis*, renowned for holinesse, was according to order given by *Constantine* in his life time, saith *Gennadius*, buried within the wall of that City, being a Frontire of the Empire, *ob Custodiam, viz. Civitatis. Gennad. de vir. illustr. cap. 6.*

*Evagrius lib. 1. c. 13.* tels us that the Antiochians offered up a supplication to the Emperour *Leo* the first about the year 460. for the keeping of the corps of holy *Simeon*, sirnamed *Stylita*, or the *Pillarist*, in this forme: *Because our City hath no wall* (for it had been demolished in a Fury) *therefore we brought hither this most holy body, that it might be to us* τεῖχος καὶ ὀχύρωμα, a *Wall* and a *Fortresse*, which would be in the Hebrew Language לשור ולמעוז *Leshur vlemahoz.*

Saint *Hilary* also will tell us, that neither the guards of Saints, nor *Angelorum munitiones*, the Bulwarks of Angels, are wanting to those who are willing to stand: here Angels, are *Mahuzzims*, as Saints were in the former.

The Greeks at this day, in their *Preces horariæ*, thus invocate the blessed Virgin: *O thou Virgin mother of God, thou impregnable wall, thou Fortresse of salvation,* מעוז ישועות *Psal. 28. we call upon thee, that thou wouldest frustrate the purpose of our enemies, and be a fence to this City:* thus they go on, calling her the *HOPE; SAFEGUARD*

and *Sanctuary* of Christians: here is מעוז מעזים *Mahoz Mahuzzim*, a strong *Mahoz* indeed.

To conlude, the titles of *Protectors*, *Guardians*, and *Defenders*, which is the signification of *Mahuzzim* when a person is meant, as they are more frequent, so are they no lesse ancient: *Greg. Nyssen.* in his third oration of the forty Martyrs, calls them φρουροὶ καὶ ὑπερασπισταὶ, *Guarders* and *Protectors*.

*Eucherius* his Saint *Gervase*, the perpetuall Propugnator, Protectour of the faithfull. *Theodoret lib. 8. de curandis Græcorum affectionibus*, calls the holy Martyrs Guardians of Cities, Lieutenants of places, Captaines of men, Princes, Champions, and Guardians, by whom disasters are turned from us, and those which come from Devills debarred and driven away. I might here add something also concerning Images, whose worship is another part of the doctrine of Dæmons, and shew how well the name *Mahuzzim* would befit them, which the Iconomicall Councell of *Constantinople* calls so unluckily ἀμυντήρια ἐχυρώματα the *Fortresses*, or *Mahuzzim* of the Divell; and perhaps the nine and thirtieth verse in the fore-alledged Prophesie might be yet more literally translated, if the word עשה *facere* were taken in a religious sence: *And he shall do unto, or offer unto the holds of Mahuzzim, together with forreigne gods*; &c. that is, he shall do religious service to the Images of Saints, together with Christ. I might also put you in mind of the terme *munimentum*, given to the Crosse, and that so usuall Latine phrase of *Munire signo Crucis*, to fortifie, that is, to signe with the signe of the Crosse; but I will not engage my selfe too farre in these Grammaticall speculations.

But *Constantinus Manasses* the Greek Historian inveighing against *Leo Isaurus* for demolishing Images, cals them, *turres atque munitiones religiosi cultus.*

As for the following verses of this Prophesie, if any desire to know it, they may, as I think, be interpreted and applied thus.

Ver. 40. *And at the time of the end*, that is, in the Romans ἐσχάτου χρόνου, or *latter times*, *shall the King of the South*

*South* (that is, the Saracen) *push at him, and the King of the North* (the Turk) *shall come against him,* * *like a whirle-wind, with charets, and horsemen, and with many ships, and he shall enter into the Countries, and shall overflow and passe over.*

* i.e. The Saracen.

Ver. 41. *He shall enter also into the glorious Land* Palestina, *and many shall be overthrown, but these shall escape out of his hands, Edom and Moab, and the chiefe of the children of Ammon*: that is, the Inhabitants of *Arabia Petræa*, which were never yet Provincialls of the Turkish Empire; yea with some of them he is faine to be at Pension for the safer passage of his Caravans.

Ver. 42. *He* (the Turk) *shall stretch forth his hands also upon the Countries*, of those parts, *and the land of Egypt* (though it should hold out long under the *Mamalukes*, even till the year 1517) *shall not escape.*

Ver. 43. *But he shall have power over the treasures of gold, silver, and all the precious thing of Egypt; and the Libyans and the Cushites*; that is, the neighbouring nations, whether of *Africk* or *Lybia*, as in those of *Algiers*, *&c.* or of the *Arabians* in Scripture called *Cushim*, *shall be at his steps*, that is, at his devotion. That which remaines as I suppose is not yet fulfilled, and therefore I leave it: Time will make it manifest.

PART. 2.

# Part 2.

Vers. 2. *Through the hypocrisie or faining of lyars, &c.* διὰ ὑποκρίσεως ψευδολόγων, *of those who have their consciences seared* κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν.

Vers. 3. *Of those who forbid to marry, and command to abstaine from meats,* κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, *which God hath created to bee received with thanksgiving of them that beleeve, and know the truth,* ἃ ὁ Θεὸς ἔκτισεν εἰς μετάλημψιν μετ' εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

Of the first part of this Propheſie, being a *deſcription of the Condition* of that *ſolemne defection* which was to come, I have ſpoken hitherto. I come now to the ſecond part of the diviſion, the *kinds of the perſons*, and the *meanes whereby it was to enter*, and to be *advanced*, which is ſet forth in the verſes now read: which though you may finde by others otherwiſe tranſlated, yet I hope the tranſlation which I have propounded, if the judicious Reader pleaſe to examine it, will approve it ſelfe not onely not to be ~~an enforced one~~, but ſuch as ſalves that incongruity of conſtruction, which the other could not avoid: for it is uſually tranſlated intranſitively, with reference to the perſons expreſſed in the former verſe, *viz.* that they ſhould ſpeak lies in hypocriſie, having their conſcience ſeared with an hot Iron, and forbidding marriage, and commanding to abſtaine from meats: ſo as that which in the former verſe is named Doctrines of Devils, ſhould onely

onely meane that in generall tearmes, which in these verses is particularly instanced, to be doctrines of prohibiting marriages, and abstaining from meats, as two branches of that deviliſh doctrine, for ſo *Calvin*, *Melanæton*, and ſome others ſeeme to expound it. But why this interpretation ſhould not be the moſt likely; my firſt reaſon is:

Firſt, becauſe it makes Saint *Paul*, who ſpeaks of that great Apoſtaſie of Chriſtians, which was to be in the Latter Times, to inſtance onely in the ſmaller; and if I may ſo ſay, almoſt circumſtantiall errours: and to omit this maine and principall, which the Scripture elſewhere tels us, ſhould be *Idolatry*, or *ſpirituall fornication*: who can beleeve that he could ſo balk the ſubſtance, and name that only which in compariſon is but an Appendix thereto.

Secondly, He propheſies here in expreſſe words, of ſuch things as were to come ἐν ὑστέροις καιροῖς, *in the latter Times*: but errours about matriage and meats were no novelty in the Apoſtles owne times, as the diligent Reader may eaſily collect out of their Epiſtles: which makes it improbable that he would ſpecifie the Apoſtaſie of the latter times in theſe alone.

Thirdly, But my laſt reaſon whereunto I think I may truſt, is, that the Syntax of the words in the Greek is uncapable of ſuch an intranſitive conſtruction, and conſequently of the ſenſe depending thereon: for the perſons intimated in the former verſe, are expreſſed *in caſu recto*, τινες ἀποστήσονται, but the perſons here intended, we finde in the genitive: διδασκαλίαις, πλανωτικοῖς πνεύμασι, κωλυόντων: which I cannot ſee how they can agree with τινες ἀποστήσονται, after the manner of intranſitive conſtruction, without breach of grammaticall congruity, not elſewhere ſampled in our Apoſtles Epiſtles: indeed they would agree with διδασκαλίαν, but that would be a harſh ſenſe every way, for either we muſt ſay as ſome doe

doe, that by devils are meant devillish men, or men led by the Devill, which is an hard signification, or else it would be a stranger sense, and I think not over-pliable to the usuall exposition, to say that devils should lie, have seared consciences, and forbid marriages, or meats: So that *Beza*, with others, had rather confesse a breach of Syntax, than incurre the inconvenience of such a forced sence. *Major est habita* (saith he) *sententiæ, quam constructionis ratio*, the Apostle heeded more the matter than he did the Grammar. But what needs this, so long as there is a better way to salve it? namely, to construe the words transitively, making all these genitive cases to be governed of ἐν ὑποκρίσει, as, ἐν ὑποκρίσει ψευδολόγων, *by*, or *through the faining of lyars*: ἐν ὑποκρίσει κεκαυστηριασμένων, *through the faining of those who had their consciences seared*, and so forward: which construction is observed and followed by *Andreas Hiperius*, one of our reformed Writers, who translates it, *per simulationem falsiloquorum*, *&c.* and expounds it, *de modo quo fallent spiritus impostorum*, *fallent per simulationem seu hypocrisin falsiloquorum*: *&c.* and I beleeve that * many others have so taken it; for our late translations are indifferent to be taken either way: howsoever it be, I see no way but this, to keep the Syntax true and even, and wholly to avoid the fore-mentioned inconveniences: which as it is easie and obvious, and not strained, so I hope to let you see the event to have been most answerable thereunto: That this was the manner, and this the meanes, this the quality of the persons, whereby the doctrine of Dæmons was first brought in, advanced and maintained in the Church, *viz.* through the hypocrisie, faining craft, or counterfeiting of those who told lies, of those who had their consciences seared, &c.

Calvin, Beza.

* So *Castellio* seems to understand it, translating it *per simulationem horrendam falsiloquorum*.

As for the use of the Preposition (ἐν) to signifie *causam instrumentalem*, or *modum actionis*, he that is not a stranger in the Scripture, knowes to be most frequent, the Greek text

text borrowing it from the use of the Hebrew Preposition ב which the Hebrews call ב- הַעֵזֶר as when it signifies *In*, בְּלִי (i) *subjecti*. But two or three examples will not doe amisse: *Mat.* 5.13. *If the salt hath lost its savour, wherewithall shall it be salted?* ἐν τίνι ἀλισθήσεται? *Acts* 17. 31. *Because God hath appointed a day, in which he will judge the world in righteousnesse,* ἐν ἀνδρὶ ᾧ ὥρισε, *by the man whom he hath ordained.* 2 *Pet.* 3. 1. *I stirre up your pure mindes,* ἐν ὑπομνήσει, *by way of remembrance.* *Tit.* 1.9. *That he may be able,* ἐν διδασκαλίᾳ ὑγιαινούσῃ *by sound doctrine, to exhort and convince the gainsayers.* And most naturally to the businesse we have in hand, 2 *Thes.* 2. 9, 10. Of the man of sinne, *whose comming* (saith the Apostle) *is after the working of Sathan,* ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, *with all powers, and signes, and lying wonders* (or *through* them) *and through all deceivablenesse of unrighteousnessee, &c.* So in my Text, ἐν ὑποκρίσει ψευδολόγων, &c. *through the hypocrisie of Lyars.*

*Vide etiam* Ephes. 4 14.

Now for the unfolding of these words, this must first be observed in generall, that they are not so to be understood, as if these, who are the bringers in, and advancers of the doctrines of Dæmons, should every one of them be guilty of all the severall imputations in this description, but they are to be construed rather as an asyndeton, by understanding the Conjunction, as if it had been thus uttered: Through the hypocrisie of Lyars, and through the hypocrisie of men of seared consciences, and lastly by the hypocrisie of those who forbid marriages, and meats. Or thus, through the hypocrisie, partly of Lyars; partly of men of seared consciences, partly of those who forbid marriage, and command to abstaine from meats: and so though many were guilty of all, yet some may be exempt from some; as namely some may be guilty of the last note, of forbidding marriage, and abstaining from meats, and yet free of the former, of being

*In omni distribut one omitti copulativa videtur, vix apponi.* Linea *Nonne sic etiam in Græcis?*

counterfeit Lyars, and men of seared Consciences: which I speak for reverence of some of the Ancients, who though otherwise holy men, yet cannot be acquitted from all the imputations here mentioned, nor altogether excused from having an hand, through the Fate of the times wherein they lived, in laying the ground-work, whereon soon after the great Apostasie was builded.

This therefore being remembred, I come now to the unfolding of them in severall: and first of the first, the *hypocrisie of Lyars*, ὑπόκρισις ψευδολόγων. The word ὑπόκρισις signifies dissimulation, a faining, counterfeiting, a semblance, and shew of that which is not so indeed, as it seemeth; and this word we must repeat, κατὰ πάντα, as belonging, in common, with the rest which followes; for all should be counterfeit: lying should carry the counterfeit of truth, the seared Conscience, a semblance of devotion; the restraint of Marriage should be but a shew of chastity: and abstaining from meats, a false appearance of abstinency: For the persons of whom they are spoken, should either make a shew of what themselves knew was not; or that which they thought they had, should be no better than a false shew, and counterfeit of that they took it for.

The Vulgar Latine in *Mar.* 12. 15. and the Syriack in the same place, turne the word *hypocrisis*, *versutia, dolus*; craft, and subtlety; which sence, if need were, would not be denied admittance here. But I returne to ὑπόκρισις ψευδολόγων; the *hypocrisie of Lyars*, which I conceive to be the same, and no other, than that which our Apostle speaks in the same case, 2 *Thes.* 2. where he tells us, that *the comming of the man of sinne, and the Apostasie attending him, should be after the working of Satan, with all power, and signes, and lying wonders, and with all deceivablenesse of unrighteousnesse*, or unrighteous and ungodly deceiving, and that *God should send them strong delusions, that they might beleeve a lye*, &c. Yea some of this, and

of that which followes in that place, may extend also to the rest which followes in my Text, howsoever the most thereof, as you heare, doth most evidently expound this ὑποκρισις ψευδολογων, this *hypocrisie of Lyers*. Now according to the event, this *hypocrisie of Lyers* doth appeare in three things: 1 Lyes of Miracles. 2. Fabulous Legends of the Acts of Saints, and sufferings of Martyrs.

3. Counterfeit writings under the name of the best and first antiquity. Lyes of Miracles will display their hypocrisie in three particulars. 1. Forgery. 2. Illusion. 3. Misapplication. 1. Forgery of Miracles never done, as were the reports of wondrous dreames, and visions, which had no other credit, but the Authors honesty, or miraculous Cures, by the power and reliques of Saints deceased, as when those who never were blinde, made others beleeve they had newly received sight. 2. Illusion: when though something were done, yet it was but a seeming and a counterfeit onely of a miraculous work, indeed some jugling trick of the Divell, or of his instruments. Lastly, Misapplication, either when that was attributed to a divine power, which was nothing but ἐνεργεια τῦ Σατανᾶ, the work and operation of the Divell: or when it was interpreted, and abused to invite and confirme men in some Idolatrous errour, as it happened in the miracle of the Shrines and Sepulchers of the holy Martyrs, which were interpreted to be for the confirmation of their Power, Presence, and notice of humane affaires after death, and to warrant us, and encourage men to have recourse unto them by prayer, and invocation, as unto Mediatours, and to give that honour unto their Reliques, which was due unto God alone. The like is to be said of the Miracles of Images, and of the Host, which though they smelt strong of Forgery, or Illusion, were supposed by a divine disposition to be wrought for the like end and purpose. All which was ἐνεργεια πλανης, the power of seduction, or strong delusion, to make the world be-

leeve a Lye, as Saint *Paul* speaks 2 *Thessal.* 2. 11.

Concerning the hypocrisie of fabulous legend-writers of the Acts of Saints and Martyrs, you know what it means, as also the last which was named Counterfeit Authors, under the name of Antiquity; as approving those errours which latter times devised; I shall not need here to use any further explication: and thus you see what is comprehended under ὑποκρίσει ψευδολόγων, the hypocrisie, counterfeiting, or faining of Lyars. I should now come to display the truth of this particular of this Prophesie in the event; but I will first unfold the next imputation, ὑποκρίσει κεκαυτηριασμένων &c. the hypocrisie of those who have their consciences seared; which though it might be exemplified in other things, yet I meane to instance onely in that aforementioned, and so must give you the story of both together.

Ἐν ὑποκρίσει κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, &c.

*Through the hypocrisie of those who have their consciences seared.* For ἐν ὑποκρίσει, as I said before, is to be repeated ἀπὸ κοινοῦ. Καυτήριον signifies both the place seared, and the mark printed by the searing with an hot iron. Καυτηριάζειν is to cauterize, to sear with an hot iron, or cut off with searing, as Chirurgions doe rotten members: now that which is seared, becomes more hard and brawny, and so more dull, and not so sensible in feeling as otherwise. In this sense κεκαυτηριασμένοι ἰδίαν συνείδησιν signifies, those who have a hard and brawny Conscience, which hath no feeling in it: in the other sense as καυτηριάζειν is to cut off by searing, it must signifie those who have no conscience left, there is not much difference; but I follow the first, a hard and unfeeling Conscience. And whether those ψευδολόγοι, whereof we spake before (to use no other instances) were not of such metall, for their Conscience, I think no man can deny. Who could have coined, or who could have beleeved such monstrous stuffe, as the Legends are stored with, but such as were cauterized?

rized? If they had any tenderneſſe or feeling, not onely of Conſcience, but even of ſenſe, they could never have beleeved, or vented ſuch ſtuffe as there is. As *Vincent. hiſt. lib. 7. cap.* 84. That the Virgin *Mary* ſhould draw out her breaſts, and milk in, I know not what Clerks mouth. That ſhe played the Midwife to an Abbeſſe, got with child by her Cater, and ſent the Baſtard by two Angels to a certaine Hermite to be brought up. *Idem ibid. c.* 86. That ſhe came and lay the firſt night in the midſt between a certaine Bridegroome and his Bride. *Idem lib. 7. cap.* 87. *Caſarius* in his ſeventh book *cap.* 34. reports, that the Virgin *Mary*, for twelve whole years together, did ſupply the place of a certaine Nun, called *Beatrice*, while ſhe lay in the Stewes, till at length returning, ſhe freed the Virgin from ſtanding Sentinell any longer. And *lib. 7. cap.* 33. That ſhe ſaid to a certaine Souldier, I'll be thy wife, come and kiſſe me, and made him doe ſo. That ſhe took a Monk about the neck and kiſſed him. In an Italian book called *The miracles of the bleſſed Virgin*, printed at *Millaine* 1547. a certaine Abbeſſe being great with child, the holy Virgin willing to cover the crime, did in her ſtead preſent her ſelfe before the Biſhop in form of an Abbeſſe, and ſhewed by ocular demonſtration, that ſhe was not with child. *Facſiculus temporum*, written many yeares agoe, tells us of Saint *Gilgols* wife uſed to ſing with her lower mouth, becauſe ſhe ſcoffed at her husbands Miracles.

But that which *Johannes de Nicol.* in his reformed Spanyard tels, that he read taken out of *Trithemius*, is the more worthy to be remembred, as being a principall motive in his converſion, who was till then extremely addicted to the Idol-worſhip of the bleſſed Virgin; which was much cooled, when he read that ſhe came into the chamber of Fryer *Allen* (a Dominican that made her Roſary) made a ring of her owne haire: wherewith ſhe eſpouſed her ſelfe unto him, kiſſed him, let him handle

her

her breasts, and conversed as familiarly with him, as a Bride is wont with her Bridegroome: whether think you not that these fellowes were seared in their conscience? what block could have been more senselesse? *Melchior Canus* speaking of the golden legend, as they call it, a book fraught with such stuffe, as you have heard, me thinks almost expresses the meaning of a cauterized conscience. *Hanc homo scripsit* (saith he) *ferrei oris, & plumbei cordis*, a fellow of an iron mouth, and leaden heart, as if he had said, κεκαυτηριασμένος τὴν ἰδίαν συνείδησιν, of a brawny and unfeeling conscience.

But I come to shew how this prediction of our Apostle hath been accomplished, how ὑπόκρισις ψευδολόγων, the cousening and feigning of lyars, was the meanes whereby the doctrine of Dæmons was advanced in the Church, I meane the deifying and worshipping of Saints and Angels, the adoring and templing of relicks, the bowing down to Images, the worshipping of Crosses as new Idoll-columnes, the worshipping of the breaden god, or of any visible thing whatsoever upon supposall of any divinity therein: all which I have proved to be nothing else, but the Gentiles idolatrous Theology of Dæmons, revived amongst Christians.

The first of these, the deifying and invocating of Saints, and adoring relicks is the most ancient for time of all the rest, and began to appeare in the Church presently after the death of *Julian* the Apostate, who was the last Ethnicall Emperour, the grounds and occasions whereof were most strange reports of wonders shewed upon those who approached the shrines of Martyrs, and prayed at their memories, and sepulchers: Devils charmed, diseases cured, the blinde saw, the lame walked, yea the dead revived, and other the like, which the doctors of those times for the most part avouched to be done by the power and prayers of glorified Martyrs, and by the notice they took of mens devotions at their sepulchers, though

though at the beginning those devotions were directed to God alone, and such places only chosen for the stirring up of zeale and fervour, by the memory of those blessed and glorious Champions of Christ. But whiles the world stood in admiration, and the most esteemed of these wonders, as of the glorious beames of the triumph of Christ; they were soone perswaded to call upon them as patrons and mediatours, whose power with God, and notice of things done upon earth, they thought that these signes and miracles approved.

Thus the reliques of Martyrs beginning to be esteemed above the richest jewels, for the supposed vertue even of the very ayre of them, were wonderfully sought after, as some *divine Elixar*, soveraigne both to body and soule. Whereupon another scene of wonders entred, even of visions and revelations, wonderfull and admirable for the discovery of the sepulchres and ashes of Martyrs, which were quite forgotten, yea of some whose names and memories, till then no man had ever heard of; as S. *Ambrose's Gervasius*, and *Protasius*. Thus in every corner of the Christian world were new Martyrs bones ever and anon discovered, whose verity againe miraculous effects and cures seemed to approve; and therefore were diversly dispersed, and gloriously templed, and enshrined. *Hil. lib. ad Constantium* intimates miraculous cures of the reliques of Martyrs to have been as ancient as his time, yea as the time of the Churches peace*. All these things happened in that one age, and were come to this height in lesse then 100 yeares. But heere is the wonder most of all to be wondred at, that none of these miraculous signes were ever heard of in the Church, for the first 300 yeares after Christ, untill about the yeare 360, after that the Emp[illegible] under *Constantine* and his sonnes, having publickly embraced the Christian faith, the Church had peace, and the bodies of the despised Martyrs, such as could be found, were now bestowed in most

* Plus crudelitati vestræ, Nero, Deci, Maximiniane debemus. Diabolum enim per vos vicimus; Sanctus ubiq; beatorũ Martyrum sanguis exceptus est; dum in his Dæmones mugiunt, dum ægritudines depelluntur &c. At tu (id est Constanti) omnium credulitatum crudelissime: damno majore in nos, & veniâ minore, desævis, &c.

magnificent Temples, and there gloriously enshrined. And yet had the Christians long before used to keep their Assemblies at the * Cœmiteries and monuments of their Martyrs; how came it to passe, that no such vertue of their bones and ashes, no such testimonies of their power after death were discovered till now?

* See Clem. Con. fol. 106.

*Babylas* his bones were the first that all my search can find, which charmed the devill of *Daphne*, *Apollo Daphneus*; when *Julian* the Apostate offered so many sacrifices to make him speake; and being asked why he was so mute; forsooth, the corps of *Babylas* the Martyr buried neare the Temple in * *Daphne*, stopped his windpipe. I feare, I feare heare was some hypocrisie in this business, and the devill had some feat to play: the very name of *Babylas* is enough to breed jealousie, it is an ominous name; the name *Babylas*; yea, and this happened too at *Antioch*, where *Babylas* was Bishop and Martyr in the persecution of *Decius*. Would it not do the devill good there to begin his mystery, where the Christian name was first given to the followers of Christ? howsoever this was then far otherwise construed, and a conceit quickly taken; that other Martyrs bones might bee found upon triall, as terrible to the divell, as those of *Babylas*; which was no sooner tried, but experience presently verified with improvement, as you heard before; so that all the world rung so with wonders done by Martyrs, that even holy men, who at the first suspected, were at length surprised, and carried away with the power of delusion.

* Vide Can. 9. Concil. Laodic. an. 364.

* A delicate suburbs of Antioch.

Besides the silence of all undoubted * antiquity of any such Sepulchre wonders to have happened in the former ages, the very maner of speech which the fathers living in this miraculous age used, when they spake of these things, will argue they were then accounted novelties, and not as continued from the Apostles times. *Chrysostome* in his oration *contra Gentiles*, of the busines of

* Adde, that no such thing could bee, so long as they used to pray for Martyrs, as well as others of the dead. See Clemens. & alios.

*Babylas*

*Babylas* speakes thus: εἴ τις ἀπιστεῖ τοῖς ὑπὲ τῶν Ἀποστόλων γεγενημένοις, τὰ πάροντα θεορῶν παύεσθω τῆς ἀναιδείας. *If any man believes not these things, which are said to be done by the Apostles, let him now beholding the present, desist from his impudency. Ambros. Epist. ad sororem Marcellinam,* relating of a piece of the speech he made upon the translations of the bodies of *Gervasius* and *Protasius*, and the miracles then shewed, *reparata* (saith he) *vetusti temporis miracula cernitis: You see the miracles of ancient times* (hee meanes the time of Christ and his Apostles) *renewed.* S. *Augus. lib. de civ.* Dei 22. *cap.* 8. in a discourse of the miracles of that time, saith; We made an order to have bills given out of such miracles as were done, when wee saw the wonders of ancient times renewed in ours: *Id namq; fieri volumus, cùm videremus antiquis similia divinarum signa vertutum, etiàm nostris temporibus frequentari, & ea non debere multorum notitia deperire.* But alas, now began the ὕστερος καιρός, this was the fatall time, and thus the Christian Apostasie was to be ushered; If they had known this, it would have turned their joyous shoutings and triumphs at these things, into mourning.

The end, which these signes and wonders aimed at, and at length brought to passe, should have made them remember that warning which was given the ancient people of God: *Deut.* 13. *If there arise among you a Prophet or a dreamer of dreames, and giveth thee a signe or a wonder; and that signe or wonder come to passe, whereof he spake unto thee, saying, Let us goe after other Gods and serve them; thou shalt not harken unto the words of that Prophet, or dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soule.* But why should I goe any further, before I tell you, that even in this also, the idolatry of Saint-worship was a true counterfeit of the Gentiles idolatry of Dæmons? Did not

In which respect διδασκαλίαι δαιμονίων, though the genitive case were taken actively, would signifie the Idolatry of Saint-worship, viz. the worship of the dead, which the Devils are wont thus to counterfeit.

Dæmon-worship enter after the same manner? was it not first insinuated, and afterward established by signes and wonders of the very selfe same kinde, and fashion? Listen what *Eusebius* will tell us in his fifth book *Præparat. Evangel. cap.* 2. according to the Greek edition of *Rob Stephen*, when (saith hee) those wicked spirits (as he proved them to be which were worshipped under the name of Dæmons) saw mankinde brought off to a deifying of the dead (he meanes by erecting statues, and ordaining ceremonies and sacrifices for their memorials) ἔγγυθεν ἐφεδροι καὶ συνεργοὶ τῆς πλάνης παρῆσαν; they insinuated themselves, and helped forward their errour, Κινήσεσι τίσι τῶν ξοάνων ἃ δὴ ἐπὶ τιμῇ τῶν κατοιχομένων ἀνδρῶν πρὸς τῶν παλαιῶν ἀφιέρωται; by certaine motions of the statues, which anciently were consecrated to the honour of the deceased: as also ταῖς δία χρησμῶν φαντασίαις, θεραπείαις τε σωμάτων; by ostentation of oracles & cures of diseases, whereby they then superstitious ran headlong, sometimes to take them to be some heavenly powers and Gods indeed, and sometimes to bee τὰς τῶν τεθεοποιημένων Ἡρώων ψυχὰς; the soules of their deified worthies. And so (saith hee) the earth-neighbouring-Dæmons which are the Princes of the Ayre, those spiritualities of wickednesse, and ring-leaders of all evill, were on all hands accounted for great Gods: ἥτε τῶν παλαὶ νεκρῶν μνήμη τῆς μείζονος ἠξιοῦτο θεραπείας; and the memory of the ancients deceased was thought worthy to be celebrated with a greater service; the features of whose bodies the dedicated images in every City seemed to represent; but the soules of them, and those diviner and incorporeal powers, οἱ φαῦλοι Δαίμονες καθοπεκρίνοντο δία πολλῆς τῆς περατοποιίας; the wicked Dæmons counterfeited by working many miracles.

Hear *Tertullian* also speak in his Apology to the Gentiles, *cap.* 51. *in fine. Quærite ergo si vera est ista divinitas Christi: si est ea quæ cognitâ ad bonum quis reformetur,*

*sequitur*

*sequitur ut falsa renuncietur, compertâ imprimis illâ omnium rationum, quæ delitescunt sub nominibus & imaginibus mortuorum, quibusdam signis & miraculis, & oraculis, fictam divinitatis operatur.* Search therfore this Deity of Christ, whether it be true, or not; if it be that, by the knowledge wherof a man shalbe reformed to good, it follows then, that the false be renounced; especially that whole mystery (he meanes of Gentiles Idolatry and Dæmon-worship) being discovered, which under the names and Images of the dead, through Signes, Miracles, and Oracles, obtaineth an opinion of divinity.

*Chrysostome* shall conclude, who in his oration *In Judaizantes* saith, that the Dæmons of the Gentiles wrought Miracles for the confirmation of Paganisme, καὶ γὰρ ἐκεῖνοι πολλὰ πολλάκις διὰ τῆς αὐτῆς τέχνης τοιαῦτα ἐπιτελοῦσι, καὶ πρὸς ὑγείαν τοὺς κάμνοντας ἐπανάγουσι· τί οὖν κοινωνοῦμεν διὰ τοῦτο τῆς ἀσεβείας; μὴ γένοιτο. For (saith he) they oftentimes by their skill cured diseases, and restored to health those that were sick; what should we partake therefore with them in their impiety, because of this? God forbid. Then he adds out of *Moses*, Deut. 13. that which we even now quoted; which, had it been as well applied to the miracles amongst Christians present, as it was to those of the Gentiles past, perhaps he that spoke it, would have questioned something which he enclined to believe.

Savil. Tom. 6. p. 376. alii Hom. primâ adversus Judæos.

The second particular I named of ἀνακρίσεις ψευδολόγων, was fabulous Legends of the Acts of Saints and Martyrs; this was also another meanes to advance the doctrines of Dæmons. For the true Acts and stories of Martyrs being extinguished for the most part by the bloudy Edict of *Diocletian*, they now began to supply again that losse, by collecting such rules as were then current of them, and adding thereto such miracles as were fabled after death, fashioned all to the best advantage of what they meant to promote in the Church, and was already on foot in

the same. Such was that wherwith the good Father *Greg. Nazian*, was abused in his funeral oration upon *Cyprian*, and many others of the Greek Churches; that *Cyprian*, that great *Cyprian*, who was both Citizen and Bishop of *Carthage*, in the reign of *Decius* (for of him *Gregory* speaketh expresly) even being formerly a Conjurer, and falling into love with a Christian Virgin *Justina*, some say of *Antioch*, when as by wooing and ordinary meanes he could not win her unto his will, he went about to prevaile with Magick spells and conjurations; which the damsell perceiving, she having recourse to God, fell to work against him with prayer and fasting, and in her devotions also besought the Virgin *Mary* to succour her a Virgin in that jeopardy: by which meanes *Cyprians* Magicall enchantments were frustrated, and he convinced therby, became a Christian. All which * *Baronius* himselfe confesses to be a fable, as well he might, it being unknowne both to *Pontius* his Deacon, who lived with him, and wrote his life; and to the western, and African Churches, where he lived and died: who knew, and who could know better, that in his Paganisme hee was not a Magitian, but a Professor of Oratory at *Carthage*, farre enough from *Antioch*, and converted by one *Cecilius*? Nevertheless, we have cause to thinke, that this tale, together with the like, served not a little for the advancement of the mystery of Dæmons in the Easterne Churches; when we see our Adversaries so willing to have that passage (as seemes by their often alledging it) of calling upon the blessed Virgin to be authenticall; notwithstanding they know (which the Greeks so wel could not, he being a Latin Bishop) that the whole story must needs be a fable. Of this stamp are the well known Legends of our Latine Churches, which almost all of them drive principally at this mark; it being also the ordinary conclusion of their tales (sure of our English) that since God hath done thus and thus by this holy Martyr, or sith God hath

* Anno 250.5

with

with such miracles honoured this Martyr, let us pray unto him, that by his merits and Intercession wee may obtain salvation. Nor is it a late device; *Greg. Turonensis* above a thousand yeares agoe in his two Books *de miraculis martyrum*, as his fabulous narrations, (which yet many of them he referres to others before him) are excellently well framed for the promotion of Saint-worship; so in the conclusion of them he plainly confesses that that was his aime, shutting up his first book thus. *Unde oportet & nos eorum Patrocinia expetere, ut eorum meremur Suffragiis, vel quod nostris dignè non summis meritis obtinere, eorum possumus Intercessionibus adipisci, &c.* His second thus: *Ergò his miraculis lector intendens intelligat, non aliter nisi Martyrum reliquarumq; amicorum Dei adjutorio se posse salvari. &c.*

This Gregory of Towrs died Anno 596.

But among the Greeks *Simeon Metaphrastes* hath a strain beyond us all, who makes prayers for many of his Martyrs, wherein they desire of God, that whosoever should pray unto him in their names, or have recourse to their sepulchres, when they were glorified, might obtain whatsoever they aske; yea remitio of sins it self: which, because it is so singular a counterfeit of a lying Greek, I shal not doe amisse to insert the particulars, together with something about the occasion and time of this device.

But I find now the same in the Aurea Legenda of all the following Martyrs, save the first, which is not there. S. Barbara is but the Appendix.

In the Martyrdome of *Anastasia* a Romin Virgin under *Diocletian*, he tells us if we be so wise as to believe it.

That at the time of her suffering, when she had, as was fit, given thanks unto God, and prayed for the happy accomplishment of her Martyrdome, and afterward made suit for those who being sick should have recourse unto her (etc. after death) she heard a voice from heaven certifying, that what she had asked was granted her.

Saint

Saint *Barbara*, a Virgin of *Heliopolis*, martyred under *Maximilianus*, he makes under the Executioners hand, to pray in this manner:

*And then O King (God) now heare my prayer, that whosoever shall remember thy name, and this my conflict, no pestilent disease may enter into his house, nor any other of those evils which may bring dammage, or trouble to the bodies of men.* She had no sooner spoken (saith he) but a voice was miraculously heard from heaven, calling her and her fellow Martyr *Julian* to the heavenly places, & promising also, that those things which she had asked, should be accomplished.

In Saint *Blasius* (who suffered saith *Baronius* under *Licinius*) our *Simeon* tels us,

That when a woman came unto him to cure her son, who had a fish-bone sticking in his throat, he prayed in this manner: *Then O Saviour, who hast been ready to help those that called upon thee, hear my prayer, and by thy invisible power take out the bone that sticks in this childs, and cure him, and whensoever hereafter the like shall befall men, children, or beasts, if any of them shall remember my name, saying, O Lord hasten thy help through the intercession of thy servant* Blasius, *do thou cure him speedily, to the honour and glory of thy holy name.*

Againe he tels us, while they were carrying him before the President, he restored to a poore Widow a hog, her onely hog, which a Wolfe had taken away from her. And when as afterward, in signe of thankfulnesse, shee brought the hogs head and feet boyled to the Martyr in prison, he blessing her, spake in this manner. *Woman in this habit celebrate my memorial, and no good thing shall ever be wanting in thy house from my God: yea and if any other, imitating of thee, shall in like manner celebrate my memo-*

*rial,*

*rial, he shall receive an everlasting gift from my God, and a blessing all the dayes of his life.*

When he comes to suffer, he makes him pray to God thus: *Heare me thy servant, and whosoever shall have recourse to this thine Alter*, (he meanes himselfe) *and whosoever shall have swallowed a bone or prickle, or be vexed with any disease, or be in any affliction, necessity, or persecution, grant Lord to every one his hearts desire, as thou art gracious and mercifull, for thou art to be glorified now and evermore.*

When he had thus prayed (saith he) Christ descended from heaven in a cloud and overshadowed him: and our Saviour said unto him, *O my beloved Champion, I will not onely doe this, but that also which thou didst request for the Widow; and I will blesse also every house which shall celebrate thy memory, and I will fill their store-houses with all good things, for this thy glorious confession, and thy faith which thou hast in me.*

Saint *Catherine*, whom he calls *Ecatharina*, a Martyr of *Alexandria*, under *Maximianus*, he makes to pray thus at her martyrdome.

*Grant unto those, O Lord, who through me shall call upon thy holy Name, such their requests as are profitable for them: that in all things thy wondrous Works may be prayssed for evermore.*

But above all the rest, *Marina*'s prayer, whom we Latines call Saint *Margaret*, is compleat, and for the purpose; she suffered under *Diocletian*, and thus she prayed, if you dare believe *Simeon*.

*And now, O Lord my God, whosoever for thy sake shall worship this Tabernacle of my body, which hath fought for thee; and whosoever shall build an Oratory in the name*

*of thy handmaid, and therein offer unto thee spirituall sacrifices, oblations and prayers; and all those who shall faithfully describe this my conflict of Martyrdome, and shall read and remember the name of thy handmaid; give unto them, most holy Lord, who art a lover of all the good, and a friend of soules, remission of sinnes; and grant them propitiation and mercy, according to the measure of their faith, and let not the avenging hand come neare them, nor the evill of famine, nor the curse of pestilence, nor any grievous scourge; nor let any incurable destruction either of soule or body betide them. And to all those who shall in faith and truth adhere to my house* (her Oratory or Chappell) *or unto my name, and shall unto thee, O Lord, offer glory and praise, and a sacrifice in remembrance of thine Handmaid, and shall aske salvation and mercy through me, grant them, O Lord, abundant store of all good things; for thou alone art good and gracious, and the giver of all good things for ever and ever. Amen.*

* O happy Simeon.

While she was thus praying with her self (*saith *Simeon*) behold there was a great earthquake, yea and the Lord himselfe with a multitude and host of holy Angels standing by her, in such sort as was perceptible to the understanding, said; *Bee of good cheere* Marina, *and feare not, for I have heard thy prayers, I have fulfilled, and will in due time fulfill whatsoever thou hast asked, even as thou hast asked it.*

* If she prayed this prayer with her selfe, by what revelation was it made knowne to others.

Thus saith *Simeon*; who nevertheless in the very entrance of this his tale of *Marina* or *Margaret*, complains much, forsooth, that not a few of these narrations of the acts of Martyrs, were at the beginning forgot, yea profaned (as he saith more truly then he was aware of) *Evidentissimis Dæmoniorum doctrinis*. Besides, he calls I know not what narration of the Virgins Martyrdom, in that sort corrupted, *diabolicam Dæmoniacam*; but for his own part he would reject all counterfeit fables, and tels us nothing but the truth; which how honestly he hath performed,

and

and what touchſtone he uſed, let the Reader judge. *Baronius* I am ſure is quite aſhamed of him, who though he can be ſometimes content to trade with not much better ware, yet this of *Simeons* he ſuppoſes wil need very much waſhing and cleanſing, before it be merchantable.

But for the better underſtanding of this myſtery of iniquity, and what neceſſity there was of ſuch deſperate ſhifts, when time was; ye ſhall know, that this *Simeon* lived towards the end of that time of great and long oppoſition againſt Idolatry, in the Greeke and Eaſterne Churches by divers Emperours, with the greateſt part of their Biſhops, Peers and people, laſting from about the yeare of our Lord 720, till after 840, that is 120 yeares; which was not againſt Images only, though they bore the name; but the worſhip of Saints, and their reliques; the ſtate whereof ſhall not bee amiſs to repreſent out of ſuch Records of Antiquity, as our Adverſaries themſelvs have been pleaſed to leave us; if it be but for their ſake who ſo often ask us, whether there were ever any of our religion before *Luther*. Let us therefore hear what Writers of their owne ſect, ſuch as then lived, and were eye-witneſſes, will tell us. *Leo Iſaurus* (ſaith *Theophanes*, *miſcel. lib.* 21. *cap.* 23.) erred not onely about the * reſpective adoration of venerable Images; but about the interceſſion of the moſt chaſte Mother of God, and all the Saints, whoſe reliques alſo the moſt wicked man abominated, like unto his Maſters the Mahumetans. This was the firſt of thoſe Emperours: the next was *Conſtantinus*, whom they ſirnamed *Copronymus*, of whom the ſame Author (*ibid. cap. vlt.*) ſpeaks as followeth: *This pernicious*, (ſaith he) *inhumane, and barbarous Emperour abuſing his authority tyrannically, and not uſing it lawfully, at the very beginning made an Apoſtacy from God, and from his undefiled Mother, and from all his Saints.* Again, *lib.* 20. *c.* 42. *Upon the twenty ſixth year of his reigne he ſhewed himſelfe wicked, beyond the frenzie of the Mahumetans, to all that*

* In notis ad martyrologium Roman. Jul. 13.

χαπὴν τῶν σεπτῶν εἰκόνων προσκύνησιν.

*were Orthodox* (so hee calls Idolaters) *under his Empire, Bishops, Monks, Laymen, and others his subjects: every where, as well by writing as by speech, banishing, as unprofitable, the Intercession of the holy Virgin and Mother of God, and of all the Saints, through which all succor is conveyed unto us; and causing their holy reliques to bee rejected and despised: and if the reliques of any notable Saint, soveraigne both to body and soule, were knowne to lie any where, and were, as the manner is, honoured by those which were religious, presently hee threatened such as these with death, as wicked doers, or else with banishment, proscriptions, and torture. As for the reliques acceptable to God, and esteemed by the possessours as a treasure, they were taken from them, from thence forward to be made hatefull things.*

Again, *cap* 48. of the next yeere.

*If one getting a fall, or being in pain, chanced to utter the usuall language of Christians, saying,* O Mother of God help me; *or were found keeping vigils, &c. he was adjudged as the Emperours enemy, and stiled* Immemorabilis, *unworthy of memory; this was a title of infamy.*

Again, *cap.* 54. *anno regni* 31.

*If one were found to have a relique but to* keepe (that is though he worshipped it not) *yet nevertheless did* Lichanodraco *the Emperours President burn it, and punish him that had it as a wicked doer.* Thus far *Theophanes.*

Habetur in operibus Damasceni auctis interprete Jacobo Billio, ex Reginæ matris bibliotheca, & apud Sarum, Tom. 6. Nov. 28.

Heare now what the Authour of the Acts of Monk *Stephen*, whom the same Emperour made one of their Martyrs for patronizing Idols, can tell us; heare what hee saith of the great Councell of *Constantinople* held in this Emperours reigne against Images.

*O Christ, how should I not admire thy lenity! – To that height did those most impudent tongues yet further breake*

*out, that they were not afraid to utter that monſtrous and impious ſpeech*, viz. *that the very Virgin Mother of God her ſelf was now after her death unavailable, and no uſe to be made of her, nor could ſhe help or protect any one.*

The ſame Authour thus deplores the ſtate of thoſe times, abuſing the words of *Pſalme 79.*

*O God the heathen are come into thine inheritance, thy holy Temple have they defiled, and made* Hieruſalem *a heap of ſtones; the dead bodies of thy ſervants have they given to be meat to the foules of the aire, and the fleſh of thy Saints unto the beaſts of the earth*; that is (ſaith he) *the venerable and ſacred reliques of the Martyrs, quas partim igni, partim mari, partim denique (ô facinus orbi univerſo damnum ferens) præcipitiis tradiderunt*: which they caſt partly into the fire, partly into the water (O villanous act whereby the whole world is damnified) partly thrown down into precipices.

There is nothing yet in theſe relations will doe any man hurt by ingendring a miſconceit, eſpecially if he remember the tale is told by malicious Adverſaries, that counterfeit reliques were plentifull in thoſe days as well as now: That *Hezekiah* broke in pieces the brazen Serpent, made by Gods own Commandement, a holy monument and type of Chriſt, when it was once abuſed to Idolatry.

After the death of this Emperour *Conſtantine*, and his ſon, who reigned not long after him, the Idolatrous faction under *Conſtantine* his nephew, and the Queen mother *Irene*, againe for ſome years prevailed; and that ſo farre as to pack a * Councell, the Biſhop of *Rome* having a maine ſtroke therein; whereby the former Councell of *Conſtantinople* was condemned, and the worſhip of Images again eſtabliſhed. But *Leo Armenius* comming to the Empire, the Orthodox part again prevailed, as before they had done, during the reign of three Emperours more.

* Called the ſecond of Nice.

more. The last Emperour of the opposers of Idols was *Theophilus*, the last Patriarch *John*, and that to the very end; the Idolatry of Saint-worship was opposed more or less, as well as that of Images, as may be gathered out of that ἐπινίκιον, or the song of triumph, which the Greeks used to sing the first Sunday in Lent, for a memoriall of their last and finall conquest of the opposers of Images, ever since that time, where in the hymne of *Theodorus Ode* 8. I find this verse, τὰ ἱερὰ τῶν ἁγίων λείψανα καὶ τὰς εἰκόνας αὐτῶν, Λήζιξ ὁ δεινὸς, ἅμα τῷ Ἰωάννῃ οὐδ' ὅλως προσκυνεῖσθαι, ἔφασκον ἀνόμως, οἱ ἀρνεταὶ τῆς εὐσεβείας· (*i. e.*) *The sacred reliques of the Saints and their Images, were not at all to be worshipped, said most wickedly the renouncers of piety, the barbarous* Lezick *and* John. This *Iohn* is that Patriarch of *Constantinople* which I said was the last of the opposers of Idols, & is often mentioned in this song, as is also *Lezick*, but what he was is uncertain. But the whole story being delivered unto us only by profest enemies, if they should fasten no worse Calumnies upon the opposite side than yet you have heard, you would think perhaps that the Patrons of Idols then were farre more ingenuous to their Adversaries, than we find their Successors now.

Habetur apud Baron. an. 842. 28.

Heare therefore something of this kind also, that you may see as they agreed with us in the same profession against Idols, so did they also in suffering the like slanderous lies from their Adversaries; in discoursing whereof I shall bee nearer to ὑπόκρισις ψευδολόγων, than I was before.

In that great Councell of 338 Bishops, held at *Constantinople* against Idols, under *Constantinus Copronymus*, were, by some that wished wel to Saint-worship (though they consented against Images) these 2 Canons inserted into the first draught of the definition of the sinod. First, if any one should not confesse the holy and ever blessed Virgin *Mary*, truly and properly *Deipara*, (the Mother

of God) to bee higher than any visible or invisible creature, and with a sincere faith implores not her intercession, let him bee Anathema. Secondly, if any one shall not confesse all the Saints which have been from the beginning of the world untill now, to be honourable before God both in soule and body, or shall not entreat their prayers, let him be Anathema: which, when the definition came to be read in the Counsell, the prevailing part of the Fathers caused to be blotted out; *wherupon that slander, fastened on them by their enemies, may seem to have taken the first hint, as if forsooth by their rejecting these two foisted Canons, they had therefore denied whatsoever was contained in them, as that the Virgin *Mary* was *Deipara*, the Mother of God; or that the Saints were to be honoured so much as with that honourable title of Saints.

μετὰ τὴν ἔκδοσιν αὐτῶν ταύτην καὶ τὴν τῶν πρεσβείων εὐπρόσδεκτον τῷ θεῷ προσαγωγὴν ἀπεβάλοντο λοιώσαντες ταύτην ἐκ τοῦ δὲ αὐτῶν συγγράμματος, καὶ τοῦτο ἴσασι πάντες, saith the Confuter Conc. Nic. 2. act. 6. tom. 6.

For *Cedrenus* would make us believe, that this Emperour *Constantine* published a general Law, θεσμὸν καθολικὸν, that none of the servants of God should in any wise be called *Saints*: yea that such of their reliques as were found should be despised, and their intercession not to be prayed for; because saith he they can availe nothing. The prophane wretch added (saith the same Authour) Let no man pray for the intercession, no not of *Mary*, for she can do him no good, ἀλλὰ μηδὲ θεοτόκον αὐτὴν ὀνομάζεσθαι; moreover, that she should not be called *Deipara*, the Mother of God. Then he tels us, that he compared the blessed Virgin, after she was delivered of Christ, to a purse of gold, after it is emptied of the gold that was once in it. The same with *Cedrenus*, almost word for word, hath *Suidas*, so that the one may seem to have been transcribed out of the other.

But *Theosterictus*, one who lived at the same time, whereas *Cedrenus* was more then 240 years after, seems much more ingenuous, for in his funerall Oration upon *Nicetas*, a * Confessor of those times, whose Disciple he

Apud Surium Apr. 3. tom. 2.

* Under Leo Arminius.

he was, relating otherwise the same things that *Cedrenus* and *Suidas* doth; yet when he comes to the story of the purse, he brings in the Emperor, expressly calling the Virgin *Mary*, *Deipara*; but findes fault, that he would not vouchsafe her the name Saint. *Ita Deiparam Mariam* (saith hee) *neque enim sanctam dignabatur nominare illam* saith *Theosterictus*) *indignus* ille, quo tempore Christum in se habebat, valde honoranda illa erat; ex quo autem tempore illum peperit, nihil differebat à reliquis.* Indeed it seemes at the wiping out of these fore-mentioned Canons, there passed something in the Councell (as is wont in such disputes) concerning an indifference or unlawfulnesse in ordinary speech to mention such places, as were dedicated to the memory of Saints, without the addition of the name Saint. For I finde that *Stephen* the Monke, afterward forsooth a Martyr, at what time the Emperour sent some of the Bishops and others unto him, to require his subscription to the decree of the Councell, thus expostulates with them: *Did ye not* (saith hee) *discard that adjective* Saint *from all the Just, from all the Apostles, from the Prophets, from the Prophets, Martyrs, and other Godly men? for it was bravely decreed by you, That when any one were going to any of these, and were asked whither he went? he should answer, to the Apostles to the fourty Martyrs; or being asked whence he came? he should in like manner say, from the Temple of Martyr* Theodore, *or from the Temple of the Martyr* George.

* *Viz* The Emperour.

But *Theosterictus* tells the same thing of the Emperour *Constantine* himselfe. *Sanctos Martyres* (saith he) *quantum in ipso erat honore privavit, cum praeceperit illos non esse Sanctos appellendos; sed simpliciter nominari Apostolos, quadraginta Martyres*, Theodorum, Georgium, *& alios similiter*: he deprived, as much as in him lay, the holy Martyrs of honour, in that he commanded, they should not be stiled *Saints*, but simply named the forty Martyrs, *Theodore, George*, &c. Whereby it appeares, that this law

(whatsoever it was that these Authours charge the Emperour with) was something which proceeded from the Councel it self, as Monk *Stephen* even now charged them. Besides, that it was something onely about the calling of places dedicated to Saints, though our Authours (as Calumniators use) tell it of Saints as large.

Lastly, it seemes to have growne upon some question, how far, and in what kind, Saints were to be honoured, which was occasioned by the wiping out of those Canons afore-mentioned.

*Joannes Curapalata* and *Cedrenus* relate, that *Michael Baldus*, the last save one of the Emperours that opposed Idols, ἐθέσπισε μὴ τίνι τῶν γεγραμμένων εἰκόνων κἂν πῦ γραφόμεναι τύχοιεν τὸν (Ἁγίοις) φώνην ἐγχαράττεσθαι; ordained that the word Saint should not bee set upon any Images wheresoever they were painted (for this was, and as some say * is yet, the fashion of the Greeks, to adde the names of the Saints to the Images that represent them) now if any such thing as this were done, or discoursed of, in the dayes of *Constantinus*, whom they call *Copronimus*, you may easily ghesse what fuell it might adde to the fire of that slander we speak of.

* Possevinus in sua Moscovia.

But why should wee trouble our selves any longer to find out the originall of that, which we are certain was a notorious lie? for it is apparent in the definition of the Councell it selfe, which is thus calumniously charged, that they both give the title of *Saints* often to the Apostles, Fathers, and others, and of *Deipara* to the blessed Virgin. I shall not need to recount every place where they give the title of Saint to particulars; heare but what they say in generall: *Sancti qui Deo placuerunt, & ab ipso sunt,* τῷ ἀξιώματι τῆς ἁγιότητος, *dignitate sanctitatis honorati vivunt semper Deo, licèt hinc migraverunt*: the Saints which pleased God, & are by him honoured with the dignity of Saint-ship, though they be departed hence, yet to God they live alwayes. Again, *Nefas est Christia-*

νὶς, Δαιμονολατρῶν ἐθνῶν, *Dæmonum cultricum Gentium moribus uti, & Sanctos qui tali & tantâ gratiâ resplendebunt (sc. conregnare cum Christo, & judicare orbem terrarum, & conformes fieri gloriæ ipsius) in ingloriâ & mortuâ materiâ,* καθυβρίζειν, *contumeliâ afficere:* It is unlawfull for Christians to use the fashions of Gentiles, who worshipped Dæmons or Devils; and in a base and liveleſſe matter (they meane Images) to dishonour the Saints, who shall one day shine, in such and so great grace and glory, *viz.* to reigne with Christ, and to judge the world, and to be made like to his glory, as they said a little before, *Concil. Nicen. 2. Act 6. Tom. 4.*

As for the other part of the calumny, about stiling the Virgin *Mary*, *Deipara*, heare not onely what they practised, but what they expressly decreed, *ibid. Tom. 6.* εἴ τις οὐχ ὁμολογεῖ Θεὸν τὴν κατ' ἀλήθειαν τὴν Ἐμμανουὴλ, καὶ διὰ τοῦτο Θεοτόκον τὴν ἁγίαν παρθένον, Ἀνάθεμα· If any one shall not confesse God to be truly Emmanuel, and therefore the holy Virgin to be *Deipara*, the Mother of God, let him be *Anathema*. Here the blessed Virgin hath both the name of Saint (ἁγία) and Θεοτόκος, *Mother of God* given her. All this you shall finde in the sixth act of the idolatrous Councell of *Nice*, where the enemies, while they would confute the definition of the Synod of *Constantinople*, have preserved it, which else had utterly perished, as the Acts thereof have done.

Now judge whether *Constantine* and his Councell were guilty or not of what the idolatrous faction charg'd them with. We may wonder the lesse at this notorious impudency of lying companions, seeing we have like experience of such calumnies fastened upon our selves this day; though there be so many thousand eyes and ears, and writings too, which confute them.

And thus you have seene what manner of times they were, about the end of which our *Simeon Metaphrastes* lived. Was it not high time for him think you, and those hands

hands to which he was beholding (for I will not charge him with all) to ply the old craft, and re-inforce the Legends with new lies, when the credit of Saint-worship lay thus a bleeding? It is not credible they would be so much wanting to themselves. And it is as apparent, that those tales of the new strain, which we had out of *Simeon*, were coined in this age, and not before; For if any such thing had beene knowne or delivered from elder times, how came it to pass, no notice therof was given us by any Writer of Ecclesiasticall story, by any Father, by any compiler or Forger of Martyrs lives and miracles till now? Certainly so miraculous and wonderfull things, as voices from heaven, and Christ descending thence in a cloud, and the like, had been worth the telling: But alas, they could speak but little of these Martyrs, save only the names and times of their sufferings. And thus I end my digression, which yet I hope hath not been altogether impertinent to the present Argument.

The last particular of ἐν ὑποκρίσει ψευδολόγων, *the hypocrisie of lyars* I made to be *counterfeit writings*, under the names of the first and best Antiquity: S. *Peters* Liturgy; the Liturgy of S. *James*, *Mathew*, *Marke*, the Apostles Councell at *Antioch*, foisted works under the names of *Austin*, *Origen*, *Cyprian*, *Athanasius*, and others. Through which we need not doubt, but the doctrine of Damons was promoted, when we see some not ashamed still to maintain it, by these counterfeit authorities.

Thus you see, how the first-born and the most ancient part of the doctrine of Damons, the *Deifying* of *Saints* & *Martyrs* was advanced by the hypocrisy of liars. The same you shal find to have bin verified also in the advancing of the *next borne Demon changling Image-worship*, and of the third, the *Idolatry* of the *Masse-God*, all brought in, and established by the means and wayes afore said. I need not spend time in Historicall allegations, they are well enough known; and *primum in unoquoq; genere est men-*

*sura consequentium.* By that I spake of the first, you may Judge of those which follow; yet for Images I will tell you a story or two for a tast: *Bale* our Country-man *Script. Illust. Britan. Cent.* 11. *cap.* 91. 99 ) relates, that about the yeare 712. one *Edgewin* of *Worcester* published in writing certaine Revelations, yea expresse Visions he had seene, wherein he was injoyned to set in his Diocesse of *Worcester* the Image of the blessed Virgin, for the people to worship; which Pope *Constantine* the first having made him confirme by oath, not onely ratified by his Bull, but caused *Brithwald* the Arch-Bishop to hold a Councell of the whole Clergy at *London*, to commend them to the people.

In that Idolatrous Councell of the second of *Nice*, one of their proofes, among many the like for worshipping of Images, is a tale quoted out of I know not what *Sophronius*, of a crrtain Recluse, who using to worship an Image of the Virgin *Mary* holding *Christ* in her arms, had been a long time tempted with the divell to fornication; whereat on a time the old man being much aggrieved, the Divell visibly appearing told him in plaine termes (but under an oath of secrecy) that he would never cease to vex him, untill he left worshipping the Image of the blessed Virgin. The Monk notwithstanding hee had made him sweare by the most High, hee should tell no body, yet acquaints one *Abbot Theodore* with the businesse, who not onely allowes of his perjury in revealing it, but gives him this ghostly resolution: *συμφέρει δὲ σοὶ μὴ κατλιπεῖν εἰς τὴν πόλιν ταυτὴν πορνεῖον, εἰς ὁ μὴ εἰσέλθης, ἢ ἵνα ἀρνησῇ τὸ προσκυνεῖν τὸν κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν χριστὸν μετὰ τὴν ἰδίαν αὐτοῦ μηδὲ ἐν εἰκόνι.* It were better he frequented all the Stews in the City, than not to worship Christ and his mother in an Image. I am afraid some of their Monke successors still observe this wholesome counsell.

I must tell you also some of the miracles and lies for laying

laying the foundation of Transubstantiation, and thence advancing the Idol of the Masse. A certaine Monke reports, that he saw Jesus Christ in form of a child, sitting upon the Altar. Another saith, yea more than one, that *Wittikind* King of the *Saxons* entring disguised into a Church, and diligently observing the Christians fashion of receiving the Communion, saw them put a little pritty smiling boy into their mouths. These wonders and others of the like apparitions of flesh and bloud began not, till about the end of the 800 yeares. But that they might seem ancienter, *Simeon Metaphrastes* hath a forged Legend of *Arsenius* the Hermite; and some body counterfeited the life of Saint *Basil*, under the name of *Amphilochius* his companion, which now they begin to bee ashamed of. And for feare the people might suspect that these were illusions, they keep yet some of the flesh and bloud which was thus transubstantiated, for a monument, in many Churches. To these apparitions, to make all compleat, they tell us of a hive of Bees seen in Saint *Gervais* his Monastery in *Paris*, which built a Chappel of wax in honour of the Host, which some body put into the hive; and a miracle of an Asse that left his provender to worship the Host; and many other the like: but I have stayed too long amongst them, and therfore let this be the conclusion of ὑποκρίσις ψευδολόγων, that we may passe on to that is yet behind.

Εν ὑποκρίσει κωλυόντων γαμεῖν, * ἀπέχεσθαι βρωμάτων ἃ ὁ Θεὸς ἔκτισεν, &c.

I Come now to the last description of the means whereby the doctrine of Dæmons was to be advanced, *viz.* through the hypocrisie of such as forbid marriage, and command to abstaine from meats. Who are these? The wonderfull correspondence of the event makes me verily believe,

* Vide opus Hierarchium seu Cosm. Migalian. in Tim. ubi ex Homero σίτον καὶ οἶνον ἔδοντες, It. Occum.

believe, that the Holy Ghost intended here (at least chiefly) to decipher unto us Monkes, and Doctours of Monkery, by two such marks, as are the chiefe points and grounds of that singularity of life. For prohibition of marriage, and difference of meats are inseperable characters of Monasticall profession, and goe common to all that crew of hypocrites, whether solivagant Hermits, or Anchorites which live alone, or Cœnobites which lived in society. And if we take them joyned together, as our Apostle doth, I think they can befit no other kind of men by way of rule and precept, but these alone. 'Tis true, all Antichrists Priests are forbidden marriage, generally and absolutely; but meats they are not, save only upon certaine dayes and times, which is not their case alone, but the people also partake with them in the like restraint. But Monks are bound by the vowed rule of their profession, to abstaine from both absolutely and perpetually. Concerning the first, hear S. *Chrysostome* speak; *Hom. 7 in Matth. Nobis & Monachis* (saith hee) *omnia mandata Dei sunt communia, præter connubium*: all the commandments of God are common to us, with Monks, besides marriage. Wherefore in the Councell of *Chalcedon* is an expresse Canon, *cap. 16. Ut nec Deo dicata Virgo, nec Monachus nubant*: that no Nun or Monk should marry, (*i. e.*) they might not forsake their profession.

For the second, the abstaining from meats, S. *Bennet* can tell us best, who is the Father and Founder of welnigh all the Monks of the West. His rule, which they all bind themselves to observe, saith; *à carnibus omnes abstineant*, let all abstaine from flesh. Again, *Carnium etiam quadrupedum omninò ab omnibus abstineatur comestio*: let all abstaine together from the eating of flesh of foure footed beasts. Hence is that decree of Bishop *Fructuosus* in *Gratian dist. 5. Carnem iniquum Monacho nec gustandi, nec sumendi est concessa licentia*: no Monk hath leave granted him to take, or so much as to taste a piece of flesh.

And

And these were the two principall observations of the first Monkes, before they came to bee gathered into a society of a common life, under certain set rules. *Paulus Thebaus* the first patterne of this kinde of life, abstained as from marriage (whereof there is no question) so from all meats, save bread and dates. *Anthony* the next eate nought but bread and salt, and both drank no other drink but water. *Epiphanius* in his *Ancborato* tels us of differing observations in this kinde. Some eat no flesh, but fish; some neither of both, but fruits and herbs; some eat flying creatures, but abstained from all besides. But if you will take meats in this place in a larger sense, you shall have a full definition of Monkery, and take in that other Monastical principle of renouncing possessions, and having no propriety in any thing, which they account the second fundamentall principle, next to the vow of chastity or single life. Now may not βρώματα, *meats*, be expounded in this sense? We know the word (*bread*) in Scripture signifies all things needful for the maintenance of life; *omnia vitæ subsidia*. and therefore we ask them all in the Lords prayer under that name, *Give us this day our dayly bread*. Marke the words of *David* to *Ziba*, 2 *Sam.* 9. *Thou and thy sons, and thy servants, shall till the Land for him* (Mephibosheth) *and shalt bring in the fruits, that thy Masters sonne may have* לחם food *to eat*. Here *bread* or *food* is taken for *Mephibosheths* whole *maintenance*, the whole profit of the Land which *Ziba* tils. *Matth.* 10. 9. 10. *Provide neither gold, nor silver, nor brasse in your purses, nor scrip for your journey, neither coats, nor shoes, nor yet staves; for the workman is worthy* τροφῆς αὐτοῦ. Heere gold, silver, brasse, cloaths, and staves, and all come under τροφὴ, that is, *meat*. Instead whereof Saint *Luke* chap. 10. *ver.* 7. putteth τὸν μισθὸν αὐτοῦ, his *hire*. *Pro.* 30. 8. *Agur* saith, *Give me neither poverty, nor riches, feed me with* food *convenient for me*, לחם חקי. By all which appeares, that *food* and *meat* in Scripture

Scripture is often taken for τὰ ἐπιτήδεια τῦ σώματος, as Saint *James* speaks, *cap. 2. vers. 16.* for all provision of things for the use of the body, and this life; maintenance, revenue, estate, possession: why may not then *abstaining from meats* in this Prophesie meane or include abstaining from possessions, *votum paupertatis*, the vow of poverty, and renouncing of the world, as the hypocrites call it? to which the following words, εἰς μετάλη ψιν, are every way as pliable as to the stricter sense, and may be read thus: *which God hath created to be injoyed with thanksgiving of them which, &c.* Let us heare S. *Bennets* rule speak for all: *Nemo aliquid proprium habeat, nullum omnino rem, neq; codicem, neq; tabulas, neq; graphiarium, sed nihil omnino*: Let no man have any thing proper or as his owne, no kinde of thing, neither book, nor writing, nor Inkhorne, nor any thing at all. And those who had once imposed upon themselves this Law, were prohibited for ever to returne to the world againe. *Monachis non licere ad saeculum redire*, saith the Canon of a great Counsell. Heare a story of S. *Hieromes Epist. ad Eustochium.* A certaine Monk being dead was found to have been so good an husband, as to have had lying by him one hundred *Solidi*, which hee had gotten by weaving of linnen; hereupon great doubt there was, what it should bee done withall, whether given to the poore, to the Church, or to what use. But *Pambo*, and *Isidorus*, and the other Fathers (of the Monks) laid their heads together, decreed it should bee buried with him, with this blessing; *Pecunia tua sit tecum in perditionem*: the money perish together with thee. The like sentence gave *Gregory* the great against *Justus* a Monk, for the like fault, *Dial. 4. c. 55.*

I conclude therefore, that these words are a description of Monkery by such notes as are fundamentall, which way soever wee take them, either containing single life and *discrimen ciborum*, the differencing of meats, or the

two

two vowes of chastity and poverty, or all three of them? Chastity, Poverty, and abstaining from meats. As for that other vow of obedience, it was not from the beginning, nor common to all; not to Hermites and Anchorites, but such as lived in comon under an head. And these are the men through whose hypocrisy, & by whose meanes the doctrine of Dæmons should be brought in, and advanced among Christians in the latter times.

Now let us see and behold with admiration the truth of this part also of the propheſy. Where first observe that this singular kind of life began even just at the time when the doctrine of Dæmons was to enter. For *Paulus Thebæus*, and *Anthony*, the first patterns thereof, died, the former in the reigne of *Constantine*, the latter a little before the yeere 360; whence, or neer unto which time, we began our reckoning before of the first entrance of Saint-worship into the Church. About that time (Monks til then having been confined to *Egypt*) *Hilarion* brought them into *Syria*, and presently Saint *Basil* gave them a certain rule to live together in forme of a Polity; and with the assistance of his brother *Gregory Nyssen* and *Gregory Nazianzen* (who al entred this new kind of life) dispersed them over all *Asia* and *Greece*; whose increase was so wonderfull, that almost in an instant they filled the world, and their esteeme was so great, that there was scarce a man of note, but took upon him this kind of life.

Though therefore it bee most true, that our Apostles prophecy will bee verified, whichsoever of the two, either such as themselves entred the restraint of a Monastick life, or those who approved, taught & maintained the holines of that profession (as the rest did) were the ring-leaders and Foster-fathers of this defection; (for both come within the verge of such as forbid marriage, and command to abstain from meates) yet wee will not content our selves with so loose an application, but see what an hand Monks and Friars themselves (chiefly I suppose

intended by the holy Ghost) had in this businesse.

And first in the doctrine of Dæmons, adoring of Reliques, and Invocation of Saints: where that which I first speake of shall be in the words of *Chemnitius*, lest some more tender of the honour of our fathers upon earth, than of the glory of our father in heaven, might take exception. Heare therefore not mee, but *Chemnitius* in his *examen Concilii Tridentini*: About the yeare of our Lord God 370 *per Basilium, Nissenum, & Nazianzenum in publicos Ecclesiæ conuentus, occasione orationum Panegyricarum Inuocatio Sanctorum inuehi cœpit, eodem tempore cùm ab iisdem authoribus Monachatus ex Ægypto & Syriâ in Græciam introduceretur, Et videtur* (saith he) *hæc fuit portio, siue Appendix Monachatus fuisse.* By *Basil*, *Nissen*, and *Nazianzen*, upon occasion of Panegyricall orations, Invocation of Saints began to bee brought into the publick Assemblies of the Church, at the same time; when by the same Authours the profession of Monasticall life was brought out of Egypt and Syria into Greece; and it seems (saith he) that this was either a part, or an appurtenance of Monkery &c. Again, speaking of S. *Ambrose* when he had once turned Monke, howsoever hee was before; *Non tamen nego* (*inquit*) *Ambrosium, tandem cùm Monachatum à Basilio mutuo sumpsisset, etiam ad Invocationem Sanctorum inclinare cœpisse, ut patet ex libro de viduis.* I deny not (saith hee) but *Ambrose* at length, when he had once borrowed Monkery from *Basil*, began also to incline to the Invocation of Saints, as appears in his book *De viduis*. Thus *Chemnitius*.

And that you may yet further see how operative Monks were in this businesse, heare Saint *Augustine de opere Monachorum cap.* 28. *Tam multos hypocritas sub habitu Monachorum usquequaq; dispersit Satan, circumeuntes prouincias, nusquam missos, nusquam fixos, nusquam stantes, nusquam sedentes. Alii membra Martyrum, si tamen Martyrum, venditant; & omnes petunt, omnes exigunt, aut*

*sumptus*

*sumptus lucrosæ egestatis, aut simulatæ pretium sanctitatis.* The Devill (saith he) hath dispersed in every corner such a crew of Hypocrites, under the habit of Monks, gadding about every Country sent no whither, staying no where, every where restless, whether sitting or standing; some sell the limbs of Martyrs, if so bee of Martyrs; and all asking, all exacting either the expence of a gainfull poverty, or the hire of a counterfeit sanctity. These where those surely which occasioned that rescript of *Theodosius* the Emperour, *Nemo Martyrem distrahat, nemo mercetur; let no man sell, let no man buy a Martyr:* whereby we may gather what honesty was like to be used among them: we know, *Laudat venales qui vult extrudere merces;* Merchants used to commend their commodities. *Gregory* of *Tours*, who lived and died somewhat before the yeare 600. tels us this, *Monachos quosdam Romam venisse, ac prope templum Pauli corpora quadam noctu effodisse, qui comprehensi fassi sunt in Graciam se ea pro Sanctorum reliquiis portaturos fuisse;* That certaine Monks came to *Rome*, and near unto Saint *Pauls* Church, in the night time, digged up certain bodies; who being apprehended, confessed they meant to have carried them into *Greece* for reliques of Saints. The same Authour *l. 9. c. 6. Hist. Franc.* relates another story of a counterfeit Monk, who pretended to come out of *Spaine* with Martyrs reliques; but being discovered; they were found to bee certaine herbs, with bones of Mice, and such like stuffe: and he tels us there were many such seducers which deluded the people. And he said true, there were many indeed, and many more than *Gregory* took for such, even those hee tooke fot honest men. For though it must not be denied, but God had some of this order which were holy men, and unfainedly mortified, notwithstanding their errour in thinking God was pleased with that singularity of life; yet it must be confessed, that the greater part were no better than hypocrites, and counterfeits, and

that the lamentable defection of the Christian Church chiefly proceeded from, and was fostered by men of that profession, as in part we have heard already.

And if you can with patience heare him speak, I will adde the testimony of *Eunapius Sardianus*, a pagan Writer, who lived in the dayes of *Theodosius* the first, about the yeare 400. in the life of *Edesius*, most bitterly inveighing against the Christians for demolishing the renowned Temple of *Serapis* at *Alexandria* in *Egypt*: hee speaks in this manner: *When they had done* (saith hee) *they brought into the holy places those which they call Monks, men indeed for shape, but living like swine, and openly committing innumerable villanies not to be named; who yet tooke it for a piece of Religion thus to dispise the Divinity* (he meanes of *Serapis*:) *for then* (saith hee) *whosoever wore a black coat, and would demeane himselfe absurdly in publicke, got a tyrannicall authority; to such an opinion of vertue had that sort of men attended. These Members also they placed at* Canopus, *instead of the intelligible gods, to worship slaves, and those of no good condition; thus bringing a bond of Religion upon men. For having powdered the bones and skulls of such as had been condemned of many crimes, and punished by a legall course of justice, they made Gods of them; prostrating themselves unto them, and thinking themselves the better for being polluted with Sepulchres; they called them forsooth Martyrs, and some Deacons, yea and solicitors of their prayers with the gods; being indeed but perfidious slaves, who had been well baffled with the whip, and carried the scars of their lewdnesse upon their bodies; and yet such gods as these the earth brings forth.*

Thus the wretched caitiffe, and damned dog, blasphemes the Saints and servants of Christ, who loved not their lives unto death; the dust of whose feet hee was not worthy to lick up. Yet may we make a shift to gather hence what manner of offices Monks were then busied in.

And if *Baronius* tooke leave to use his testimony for the antiquity of Saint-worship, why may not I with the like liberty alledge it, to shew that Monks and Friars were ring-leaders therein?

But when the Idolaty of Image-worship came to bee added to those of Saints, whether Monks & Friars were not the chief sticklers therein, judge when yoh shall hear how it fared with them in that great opposition against Idols in the East.

Of *Leo Isaurus*, the first of those Emperours that opposed Images, we have this in generall out of the Greek Menology: That he raged most cruelly against Bishops and Monkes, which maintained the worship of Images; and that he burnt a whole cloister of such kind of people in their Monastery, together with a famous Library, and all their furniture.

But *Constantine* his sonne made a worse fray amongst them. For the Authour of the Acts of Monk *Stephen* tels us, That he being reproved and convicted for what hee had done (viz. against Images) by the religious and worthy professors of Monasticall life, hee railed an implacable warre against them; calling that noble habit, σκοτίας ἔνδυμα, *the vesture of darkness*; and the Monks themselves, ἀμνημονεύτους, that is, *unworthy of memory*: and besides, terming them all Idolaters, for the worshipping of venerable Images.

The same is confirmed by *Theosterictus*, another Authour of that time, who saith, That the whole aime and study of this Emperour was to extinguish and root out the order of Monks.

And for particulars, hear what *Theophanes* (himselfe a Monk, and a little singed too in this flame, before it ended) will informe us.

*In the one and twentieth yeare of his reigne hee caused* (saith he) Andreas Calybites, *a worthy Monke, who reproved him for his impiety* (in demolishing Images) *to bee*

*scourged till he died*, lib. 22. cap. 30. Hist. miscel.

*In the five and twentieth yeare of his reigne hee caused Monke* Stephen *to be dragged by the heeles in the streets, till being rent in pieces, he died; both for the aforesaid offence, and because he drew and perswaded many a Monasticall life*, Ibid. cap. 39.

*The same yeare the Emperour* (saith he) *disgraced and dishonoured the Monasticall habit, publickly commanding every Monke to lead a woman by the hand, so to march through the* Hippodrome, *all the people abusing them, and spitting upon them*, ibid. cap. 40.

*In the seven and twentieth yeare, the Monasteries* (hee saith) *partly he destroyed to the very foundations, partly bestowed them upon his Captains and Souldiers*, ibid. cap. 49.

*In the same yeare, when he could not draw* Peter a Metra, *a famous* Stylite, *or Pillar-Monke, unto his opinions, he caused him likewise to be dragged by the heels, and his body cast out into the streets*, ibid. cap. 48.

*In his thirtieth yeare, his Prætor or Deputy* Lichanodraco *gathered all the Monkes in his jurisdiction together, and commanded them to obey the Emperour, to put on a white coat, and to marry Wives instantly, or to have their eyes put out, and to be sent into exile*, ibid. cap. 52. So the Emperor when he would have *Constantine* the Patriarch abjure Monkery, *he made him* (saith the same Authour) *eat flesh*, lib. eod. cap. 29.

In the one and thirtieth yeare the same *Lichanodraco* sold all the Monasteries, both of men and women in his jurisdiction, and sent the money to the Emperour. If he found any one to have a relique of any Saint in keeping, he burnt it, and punished him that had it. Hee slew the Monks, some with stripes, some with the sword; and left not a man where he had to doe, that wore a Monasticall habit; whereupon the Emperour wrote this unto him, ὅτι εὗρον τὸν ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιεῖς πάντα τὰ θελήματά μου· *I have found thee a man after mine owne heart, who*

*who fulfillest my whole will.* Thus much of *Constantine.*

The like reports *Cedrenus* of *Michael Balbus*, That he abominated Monks, and diversly afflicted them, ordaining one punishment after another against them. As also of *Theophilus*, the last Emperour that opposed Images: *Theophilus* (saith he) *ordained* ἀβάτους τηρεῖσθαι τὰς πόλεις τοῖς μοναχοῖς, *that no Monkes should have accesse unto the Cities, and that they should by all meanes bee banished;* μᾶλλον δὲ μηδὲ κατὰ χώραν ὁρᾶσθαι τολμᾶν, *and not so much as dare to be seen in the Countrey:* and that he used the Monasteries and places of holy retirement to become common and secular habitations: what the reason was, we may learn by that the same Authour tels us: *Of those* (saith he) *which reprehended the Emperour, the Abramite Monkes were the chiefe; who freely adventured into his presence, did demonstrate that Monasticall life was not an invention of yesterday, or the other day, but an ancient and primitive institution, and that holy Images were familiar in the Apostles times, and that Saint* Luke *painted an Image of the blessed Virgin,* &c. But it seemes the Emperour was not convinced of their demonstration: for this their boldnesse cost them full deare, as our Authour relates.

By this time I know you understand what the matter was that this Image-storm fell so heavily upon the heads of Monks and Friars: and yet notwithstanding all this, they at length prevailed, and carried the day (so God would have it) for their Idols. For another *Theophanes*, whom they call the Presbyter, a Writer also of his time tels, that *Theophilus* being dead, *Theodora* the Empresse (whilst shee reigned in the minority of *Michael* her son) when shee meant to restore Image-worship, which had been banished now the second time, ever since *Leo Armenius, re cum illis communicatâ, qui erant in magistratu & dignitate constituti, occorsit cum ipsis eos qui inter Monachos præstabant, & de Imaginum instauratione questionem proponit.* Apud Baron. an. 842. 12.

*proponit. Cumq; idem omnes consentientes comperissent, diuturnoq; ejus rei desiderio teneri, atq; animo excruciari propter Religionis in hâc rem mutationem, postulat, ut sectam Patrum authoritatibus ad veritatem confirmatâs, quas variis in libris invenissent. Mandavitq; quo in loco Palatii praefinito, catus Ecclesiasticus universus cogeretur, & ad populum eâ de re verba faceret, &c.* that is, when she had acquainted the Magistrates, and those that were in authority, therewith, together with them, she sent for the chiefest of the Monks, and propounded to them the question concerning restoring of Images: whom when she found all men for the purpose, yea, very eager in the business, she called a Synod, whereby Idolatry was againe publickly erected in the Greeke Church, 120 years after it first began to bee purged thereof, by *Leo Isaurus* the Emperour.

For the Idolatry of the Masse-god, which was not in use, at soonest, till a thousand years after Christ, when the opinion of Transubstantiation had gotten strength, we shall not need trouble our selves much to shew that Monks and Friars were the authors and advancers thereof; since by that time, these kind of men were become the onely Masters of Divinity: and therefore wee need not doubt, that what was then broached in the Church, came out of their shop.

Judge now, by what you have heard, how truly this Propheſie of Saint *Paul* is fulfilled, who told us, that the *Doctrines of Damons* should bee brought into the Church, ἐν ὑποκρίσει ψευδολόγων κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν, *through the hypocrisie of those who forbid to marry, and* (command) *to abstain from meats.*

FINIS.

# A PARAPHRASE AND EXPOSITION *Of the PROPHESIE* OF S^t^ PETER,

Concerning the *Day of Christ's Second Coming:*

DESCRIBED In the Third CHAPTER of his Second EPISTLE.

*As also,*

How the CONFLAGRATION, or Destruction of the WORLD by FIRE, (whereof S^t^ *Peter* speaks) and especially of the *Heavens*, is to be understood.

*BY*

JOSEPH MEDE, B. D. late Fellow of Christs Colledg in Cambridg.

*The Third Edition, corrected in sundry places, and enlarged with some Additionall Observations out of the Author's own Manuscripts.*

LONDON, Printed by *F. Maxey* for SAMUEL MAN, at the sign of the Swan in *Paul's* Church-yard. 1652.

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of the Prophesie of

SAINT *PETER*,

Concerning the day of *CHRISTS* second Coming,

On the third Chapter of the second EPISTLE.

Verse 1, 2.

*Saint Peter exhorts the believing Jews, unto whom he writes to be mindful of the words of the holy Prophets,* (a) *Esay, Daniel, & Malachi, concerning the coming of Christ to judgment, & the resurrection then promised, it being also confirmed by the Apostles of our Lord and Saviour.*

(a) IF that which St. *Peter* here describeth were foretold by the old Prophets, then must Saint *Peter* be so expounded, as it may be shewen in them, and agree with them.

Verse. 3, 4.

*For howsoever it were then [illegible] by Jews & Christ[illegible] Gentiles, yet in the last [illegible] should come those, who [illegible] after their own de[illegible] (or humours) should deny [illegible] the expectation of [illegible] promise (b) of that day of Christ, saying, Where is the promise (c) of his coming? Where is the new heaven and new earth you talk of?*

(b) This ἔσχατον τῶν ἡμέρων, or *last dayes*, should seem to be the time of the Churches Apostasie under Antichrist, according to that of Saint *Paul*, 1 *Tim*. 4. 1. *In the latter times some shall depart from the faith, giving heed to spirits of errour, & doctrines of demons*. For as the times of the fourth and last of *Daniels* Kingdoms were the last times in general, during which Christ was to come, and found his Church and Kingdome: So the latter times of the fourth Kingdome, being the period of a time, times, and halfe a time, wherein the wicked horne should domineere, are the latemost times of the last times, or last times in speciall.

(c) I take *Promise* here for *res promissa*, the *antithesis* implying that to be the meaning, *viz. The scoffers say, Where is the promise of his coming? Neverthelesse we look for a new heaven, and a new earth, according to his promise*. But here is somewhat, (Reader) in the application wherein thou maist erre; but be not thou uncharitable in thy censure, nor thinke that I am. For although the crying down and condemning the opinion of the *Chiliasts*, will be found to be neere upon the beginning of the times of the Antichristian Apostasie, (which I suppose to be called the last times;) and that the utter burying of that opinion falls within these times: yet thou must know, first, That there is not the like reason of the first Authors of crying down a truth,

truth, and of those, who led by their authority, after-
terwards, without further examination, [illegible]
Secondly, to scoffe, is one thing, and [illegible] to be-
leeve, is another. Thirdly, is is one thing to [illegible]
mise simply, and another to deny and question the
thereof: as also, to reject a truth sincerely pro-
and when it is entangled with errours, as that of the
Chiliast may seem to have been.

Verse 4. *pars altera.*

*The reason of this their unbelief being, because they imagine, there hath never yet, since the creation of the world, been any example of such a destruction and change ensuing it, as this at the coming of Christ should be. For since the Fathers fel asleep (say they) even since Adam died, all things have continued as they were from the beginning of the creation. Therfore the expectation of any such change of the world, & the state of things therein (as is supposed) is vain and frivolous, and never to be fulfilled.*

Touching the Jews and the impeachment of this opinion amongst them in the later times, I find amongst the Doctors of the Gemara, or glosse of their Talmud, (which was finished about 500 yeers after Christ) a tenet of one R. Samuel, [illegible] That there was to be no difference between the present state of the world, and the dayes of Messiah, but in regard of the bondage under the kingdoms of the Gentiles onely; thereby opposing the more ancient opinion and tradition of the renovation of the world. After this time there appears to have been amongst the Jews a sect of the followers of the opinion of this R. Samuel which at length was greatly advanced by the authority

learned *Maimonides*, who having drunk too deep of the Philosophy of *Aristotle*, (wherein he was admirably skilfull) became a champion against the opinion of the worlds renovation to be in the dayes of Messiah, and that upon this ground, *Quod mundus retinet & sequitur consuetudinem suam*; which saying he ascribeth to some other Rabbins of the same opinion before him, which for the sense and meaning is the self same with that here of the scoffers: *All things* (say they) *continue, as they were from the beginning of the creation.* Nevertheless *Aben Ezra*, who livid not long after *Maimonides*, maintained still (as also others did) the contrary; & there are extant certain discourses and tractates amongst them, purposely written of this argument, and confuting the opinion of *Rambam* and his followers; as one called שמים חדשים *cæli novi*, proving the necessity of the renovation of the world, and directed against *cap. 29. lib. 2.* of *Maimonides* his *More Nebochim*. Another by *R. Isaac Abarbinel*, מעשה אלהים *Opera Dei*, (out of *Psal.* 66. 5.) wherein all the arguments brought against the renovation are confuted. And no doubt there are more of the like nature, which we know not of.

Verse 5, 6.

*But those who suppose this* (θελοντε τουτο) *that there hath never yet any such destruction or change befallen the creation, and thence conclude, there is nor shall such ever be, they weigh and consider not the universal deluge in the time of Noah, (when the curses laid upon the creature for mans sin*

*first*

*first solemnly tooke place,) brought as a like destruction, so a like change upon the world for the degeneration of the creature; as this at the second coming of Christ shall be for the restauration & renovation of the same in the glorious liberty of the children of God. For the heavens were of old, and the globe of the earth, consisting partly (ἐξ ὕδατος) of water, viz. that of the great deep; & partly (δι' ὕδατος) amongst* (d) *water, to wit, the clouds and flood-gates of heaven hanging about it, all framed by the word of God: By the which waters (δι' ὧν ὕδατων) the world which then was, being overwhelmed with water, perished; as it is written* Gen. 7.11. seq. *in the 600. yeer of* Noahs *life, in the second moneth, in the seventeenth day of the month were al the fountains of the great deep broken up,* & vers. 18. *and the waters;* & 21. *and all flesh died.*

Verse 7.

*But the heavens and the earth* (i.e. the world) *which is now,*

(d) διὰ sometimes signifies *inter, amongst, or in the midst of*, as if it were διὰ μέσου. So *Herodotus*, διὰ νήσων, *inter insulas*. How soever we render the Preposition, I suppose S. *Peter* by his δι' ὕδατος means the superious water, which together with that of the sea, or great deep, concurred to the drowning of the world, as appears by the place of *Genesis* alleaged.

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*by the same word are kept* in store, *reserved unto fire* (e) *at the day of judgment and perdition of ungodly men, according to the Prophesie of* Daniel, *c.7. who saw a fiery stream issuing and coming forth before the Judge of the world, & the body of the fourth beast burned therewith: And of* Esay, *c.66. who saith of that day, That the Lord shall come with fire, & with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire: And that by fire and by his sword,* (i.e. by his sword of fire, ἐν διὰ δοῦς) *the Lord would plead with all flesh, and the slain of the Lord shall be many. So also* Malachy cap. 4. *That the great and terrible day shall burn as an oven, and all the proud, and all that do wickedly shal be stubble, which at the coming of that day* (f) *shall be burnt up.*

Verse 8.

*But wheras I mentioned* (saith Saint *Peter*) *the day of judgment, lest ye might mistake it*

(e) From this proportion which the judgment to come by fire, hath unto that which was by water in the deluge, *Irenæus* cals it *Diluvium ignis, lib.5.c.29. juxta edit. Fevardentii.*

(f) It may be it is of this day that the Prophet *Esay* also speaks, *cap.9.5.* where he saith, that the battel of the Messiah should not be as the *battel of the warriour, with for*

*for a short day, or a day of few hours, I would not, Beloved, have you ignorant, that one day (g) with the Lord is as a thousand yeers, & a thousand yeers as one day.*

*confused noise, and garments rolled in blood, but with burning and fuel of fire.* For the old Prophets for the most part speak of the coming of Christ indefinitely and in general, without that distinction of first and second coming, which the Gospel out of *Daniel* hath more cleerly taught us: And so consequently they spake of the things to be at Christs coming indefinitely and altogether, which we who are now more fully informed by the Revelation of the Gospel, of a twofold coming, must apply each of them to his proper time: those things which befit the state of his first coming, unto it; and such things as befit the state of his second coming, to the second; and what befits both alike, may be applyed unto both.

(g) Thus I expound these words by way of pre-occupation or premunition, because they are the formal words of the Jewish Doctors, when they speak of the day of judgment, or day of Christ, as Saint *Peter* here doth, *viz.* יום אחר חס"בה אלף שנם *una dies Dei S. B. sicut mille anni.* And though they use to quote that of the ninth Psalm, (*mille anni in oculis tuis ut dies hesternus*) for confirmation thereof, yet are not these words formally in the Psalm. So that St. *Peter* in this passage seems rather to have had respect to that common saying of the Jews in this argument, than to the words of the Psalm; where the words (*one day with the Lord is as a thousand yeers*) are not, though the latter part of the sentence (*a thousand yeers as one day*) may allude thither; as the Jews also were wont to bring it, for a confirmation of the former. 2 These words are commonly taken as an argument, why God should not be

thought slack in his promise ( which follows in the next verse: But the first Fathers took it otherwise, and besides, it proveth it not: for the question is not, whether the time be long or short in respect of God; but whether it be long or short in respect of us; otherwise not 1000, but 100000 yeers are in the eyes of God no more than one day is to us, and so it would not seem long to God, if the day of judgment should be deferred till then. 3 Let the judicious consider it, whether this passage so prone to be taken in the exposition I have given, yea, and alledged to that purpose, were not some part of a motive to the zelotical *Anti-Chiliasts* ( whereof *Eusebius*, whom we trust was none of the least ) to be so willing and ready to question the authority of this Epistle, as they did also at the same time of the *Apocalyps*. The pretence against this Epistle was, that it wanted the testimonie of allegation by the first Fathers. But ( *Dies Domini sicut mille anni* ) quoted both by *Justin Martyr* and *Irenaeus*, is not out of the ninth Psalm, as they took for granted, ( for there are no such words, but out of the Epistle of *Peter*, who applyeth it to the day of judgment, which he calleth *Dies Domini*, ἡμέρα Κυρίου: Consider it.

Verse 9.

*And though this day be deferred, yet is the Lord not slack concerning his promise, ( as some men account slackness, as if he had alter'd his purpose, or meant never to performe it ) but the cause of this delay, is his long-suffering (a) towards us of the seed of Israel, not willing*

(a) Saint *Peter* speaks and writes in this Epistle to his

*ling that any should perish at that day, but that the whole nation should come unto repentance,* (b) *which, if that day should surprize them in their unbelief, must inevitably perish with the rest of the enemies of Christ.*

brethren the Jewes, as appears by the first verse of this chapter.

(b) So the same Saint Peter in his first publick Sermon to his Nation in the Temple, after the sending of the holy Ghost (*Act. 3. 19, &c.*) exhorts them to repent and be converted εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, for the washing away of their sins, that so (*vers. 21.*) those times of refreshing and restitution of all things which God had spoken by the mouth of all his holy Prophets, might come, which till then were to be suspended.

*Object.* But God could have hastened the Jewes conversion, if it had pleased him.

*Resp.* But it stood with the œconomy of Gods justice, when the Jewes had rejected Christ, their expiation, to grant them this grace, until they should have fulfilled a time of penance for all the sins of their Nation, even from the first time they were a people, until the last destruction of Jerusalem. For since they would none of their pardon and attonement by Christ, (with respect unto whose coming God had so long spared them; for all their expiation by sacrifice looked unto him) God would not bate them an ace of the judgment they had merited, but would visit all the former sins of their Nation upon them, from the golden Calf, until their crucifying, and finally, rejecting of their Messiah.

Verse 10.

*But as for the manner of the coming of this great day of*

the Lord, it shall be suddenly and unawares, as a theif in the night, in which the heavens (c) with a cracking noise of fire shall pass away, & the στοιχεῖα (c) or host of them shall melt with fervent heat; the earth also and the works thereof shall be burned.

(c) What these Heavens are, and why I render στοιχεῖα the host of them; and how this conflagration is to be understood; I will shew when I have done my Paraphrase.

Vers. 11, 12. *Seeing then that all these things shal be dissolved, what manner of persons ought we to be, in all holy conversation and godlinesse, to make our selves fire-proof, and such as may abide the day of refining? as namely becometh those who by faith look for, and hasten the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved, and the host of them melt with fervent heat. For our life & conversation ought to be suitable to our faith, and we are so to walk, as if that were always present which by faith we look for.*

Vers. 13. *But this conflagration ended, (whatsoever these scoffers say, who question the promise of Christs second coming) we look according to his promise Isa. 65. & 66. for a new heaven and a new earth,* (that is, *a new and refined state of the world*) *wherein righteousnesse shall dwell, according as the same Prophet saith, cap. 60. 20, 21. The Lord shall be thine everlasting light, & the dayes of thy mourning shall be ended, thy people also shall be all righteous, they shall inherit the land,* or earth, *for ever.*

Vers. 14, 15, 16. *Wherefore beloved* (seeing that ye look for such things at his coming) *be diligent*

that

*that ye may be found in him in peace, without ſpot and blameleſs, & account the long-ſuffering of God, in the delay thereof to be ſalvation. Even as our beloved brother* Paul *alſo (one of the Apoſtles of our Lord, who confirmeth theſe words of the holy Prophets) according to the wiſdom given unto him, hath written unto you, enforcing the like exhortation unto holineſſe of life, from this our faith and experience of the Lord Jeſus his appearing to judgment, which we now make unto you:* viz. Heb. 12. 14, 28, 29. *As alſo in all his Epiſtles, ſpeaking in them of theſe things,* viz. Rom. 2. 4. coll. com. verſ. 5, 6, 7. & 1 Cor. 1. 7, 8. & 3. 13. 2 Cor. 5. 9, 10, 11. in initio, & 7. 1. Phil. 1. 10. & 2. 15, 16. & cap. 3. 10. Colloſſ. 3. 4, 5. 1 Theſſ. 2. 12. & 3. 13. denique 5. 23. 2 Theſſ. 1. 8, 11. 1 Tim. 6. 14, 15. Tit. 2. 12. 13.

## How this *Conflagration* of the *world* wherof Saint *PETER* ſpeaks, and eſpecially of the *Heavens*, is to be underſtood.

FOr reſolution of this queſtion, I muſt premiſe ſome things, to make the way thereto the more eaſie.

*R.* 1. That the old Hebrew language wherein the Scripture ſpeaks, there is no one word to expreſſe the compages of the ſuperiour and inferiour bodies, which we call *Mundus*, but theſe two words *Heaven* and *Earth* (שמים וארץ) joyned to

and

and put together, onely so that when Saint *Peter* saith (the World that then was, perished by waters, but the Heavens and Earth that are now, are reserved to fire:) He might as well have said according to his meaning, The Heavens and the Earth which then were, perished by waters, as the World that now is shall by fire. For the words *Heaven* and *Earth* joyned, imply no more in the one (according to the Scriptures notion) than the single word *Mundus* or *World* doth in the other, being applyed to the history of the great deluge: as also, a *New heaven* and a *New earth* is the same notion with that in our expression, where we say a *New World*; that is to say, *Novarerum facies, novarerum conditio*; which we otherwhile apply to very small, and even particular and domestical changes, when we say, Here is a new World; which the Hebrew would or might express, Here is a new Heaven and a new Earth.

2 That it is not like that any other World, or Heaven and Earth, shall perish by fire, than such a one as heretofore perished by water: for so the *Antithesis* importeth, *viz.* The World, or Heaven and Earth that then was, perished by water, the Heaven and earth which now is, is reserved for a destruction by fire. Now the World which perished by water was no other than the sublunary World, the Heaven whereof is that which we call Aire, but the Scripture Heaven, which sublunary heaven, together with the earth, was marred by that general deluge; and the creatures belonging to them both either wholly destructed, or

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marvellously corrupted from that they were before: such a World therefore, and no other Heaven and earth, shal undergo the second deluge of fire for restauration, which before suffered the deluge of water for corruption.

3 Observe also, for the better understanding of Saint *Peters* meaning, That the word στοιχεῖα which we in this place are wont to turn Elements, is not like to be understood in the notion of the Greek Doctors, whose terms and notions the Scripture useth not, but otherwise divideth the *World*. Nay further, in this place it cannot be so understood, for that the Hebrew division of the World into Heaven and Earth is here expressed, and the στοιχεῖα distinguished from them both. But when the whole world is divided into Heaven and Earth ὁ τότε κόσμος, by Earth is meant the *Earthen Globe*, which Saint *Peter* saith is ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, and so the water and earth are both included in the sole name of *Earth*: In Heaven the Aire is included. Thus three of the Physical Elements are bestowed. The fourth is the Fire: but this is that which is to burn the στοιχεῖα, and so none of the στοιχεῖα to be burnt. And if any of these Elements could be exempted from this division into Heaven and Earth, besides the Fire, *viz.* the Aire, yet could not that, nor any of them alone be στοιχεῖα in Saint *Peter*: For στοιχεῖα notes more than one. It must needs therefore be, that στοιχεῖα here meaneth something else. Let us see if we can find out what it is. Mark then Saint *Peters* order, τὰ δὲ στοιχεῖα then γῆ καὶ τὰ ἐν αὐτῇ ἔργα

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By which correſpondence it ſhould ſeeme that στοιχεῖα ſhould be ſome furniture belonging to *cœlum*, as τὰ ἔργα are the buildings & whole furniture of *creatures* belonging to *terra*; which furniture of both, but eſpecially that of the *Heaven* the Scripture calls צבאם *the hoſt of them*, Gen. 2. 1. *The heavens & the earth were finiſhed,* וכל צבאם *and all the hoſt of them.* LXX. κόσμος αὐτῶν. Vulg. *Ornatus eorum.* Nay, ſeeing the whole world is nothing elſe but the *heaven* and the *earth*, and what is contained in them, (*i.e.*) *exercitus eorum*: and ſeeing *heaven* and *earth* are both here diſtinctly named, and τὰ ἔργα put for the hoſt of the *earth*; it muſt needs be that στοιχεῖα, named as diſtinct things from all three, ſhould note the hoſt of *heaven*. And ſo the meaning of Saint *Peter* ſhould be, when he ſaith οὐρανοὶ καὶ στοιχεῖα, as if he had ſaid, οὐρανοὶ καὶ στοιχεῖα τῶν οὐρανῶν, *the heavens and the hoſt thereof*, or τὰ ἐν αὐτῷ στοιχεῖα, as he ſays, γῆ καὶ τὰ ἐν αὐτῇ ἔργα, *the earth and the works therein*. But how, will ſome man ſay, ſhould στοιχεῖα come to have this notion? I anſwer thus, The Hebrew verb צבא ſignifieth, *in ordine militari ſto, incedo*, and ſo anſwers to the Greek verb στίχω, which is expounded, ἐν τάξει βαδίζω, i.e. *in ordine militari incedo*, *Vide Scap. ex Etymolog.* Accordingly the LXX. render the Hebrew צבא ὁπλίζομαι, i.e. *in præcinctu ſto, inſtructa acie ſto.* Now if the verb צבא ſignifie the ſame with the Greek στίχω, why may not the Hebrew Noune צבא (which we turn *exercitus*) be rendered στοιχεῖον, the Helleniſts or Greekiſh Jews, as in other words ſo here following the

Etymo-

Etymology from στάχω, & having eye more to their own native language, than to the use of Greeks. It would be long to shew in how many words they, and the Greek Scriptures written according to their Dialect, use notions wch the Greek used not, (*viz.*) respecting some conformity or other in their own tongue. The works of the learned in sacred Criticisme are of late ful of such observations, whereby many difficulties and obscurities in Scripture become clear and easie. Nevertheless the Gentile-Greeks themselves use στίχος and στοῖχος (which come of the same verbe στάχω) in the same sense we plead for, *viz.* for *ordo militaris*, Military array, why may not then the *Hellenists* (so the *Greek Jewes are called) do so with στοιχεῖον, being for the etymology every way as fit, seeing also they are otherwise wont to permute significations from vicinity of sound.

For a further confirmation of this notion of στοιχεῖον I contend for, I will adde what I have met with to that purpose. *Schickardus*, a learned Professor of the Oriental languages, at *Tabingen*, in his *Bekinath happerushim*, *pag.* 44. hath discovered out of *Rambans*, or *R. Moses ben Nachmans* Preface *in Perusche hattaroth*, two passages taken out of the Chaldee copy of the *Wisdom of Solomon*, which that *Rabbi* had seen: whereby the said *Schickard* proveth against St. *Jerome*, that the Greek is not the Original, but was translated out of Chaldee. The passages which this *Ramban* quoteth thence are *cap.* 7. 5, 6, 7. and part of the 8. And again, vers. 17, 18, 19, 20, 21. In the last of which quotations, because there is in the Greek ἐπίργειαν στοιχείων, I greedily looked what word in the Caldee answered here to στοιχείων, which I found to be מזלות, which those who have skill know to signifie the Planets, 12. signes or constellations of Heaven, as being the same with the Hebrew *מזלות. Στοιχεῖα therefore here are Stars and Planets,

*See the Epist. Act. 9. 10.

*Hebrew turned into Greek quo loquuntur Graeci.

*have seen Buked in the Preface

which I shall not need prove to be the host of the Ethereall Heaven; yea and perhaps too, [illegible] and [illegible] are derived of the verb [illegible], as [illegible] is of [illegible]. Now we know the Scriptures make mention of three Heavens; first, the Aire or sublunary Heaven: secondly, the Ethereall and starry Heaven: thirdly, the Heaven of Glory, or Empereall Heaven. Every of these Heavens have their host or army; the host of the heaven of glory, or the third, are the Angels and blessed Spirits: the host of the Ethereall heavens are the Stars and Planets: the host of the Aereal, or sublunary heaven, are either visible, as the clouds of heaven [illegible], and other meteors, as also the rest of the creatures mansioning therein, as the fowles of the heaven, [illegible] or invisible, viz. the wicked Spirits and Devils, whose Prince Satan, is called *the Prince of the power of the Aire, Eph.* 2.2. and his host [illegible], *rulers of the world*, i.e. the sublunary world; and [illegible], *wicked spirits in heavenly places*, viz. in the lowest or sublunary heavens, *Eph.* 6.12. And whether S. *Paul, Gal.* 4.8,9. and *Col.* 2.8, *&c.* includes not some of those under his [illegible], I cannot affirme: let the learned further consider it, when namely he speaks to Gentiles, and of Gentiles, and not Jewes.

Having hitherto prepar'd the way, let us now come closer home to S. *Peter*, whose words evidently import, that some of these *heavens*, or all of them, shal suffer a conflagration at the day of Christ. Not all of them, for who ever put the Empyreal heaven into that reckoning? And for the Ethereal heaven, he that considereth the supereminent nature and immensity thereof, and of those innumerable bodies therein, in regard of which the whole sublunary world is but a point or center, & that it no way can be proved that ever those bodies received any curse for mans sin, or contagion by the worlds deluge, or that any enemies of God

dwell

dwell in them to pollute them: he that considereth this will not easily be induced to believe that the fire of the day of judgement should burn them. It remaineth therefore that the sublunary heavens only, with their works are to be the subject of this conflagration.

These *heavens* (saith S. *Peter*) λυθήσονται, i. e. *solvuntur*, and their στοιχεῖα shall melt with fervent heat. It is a Metaphor taken from the refining of metals, *quæ igne solvuntur ut purificentur*: so that τὰ ἐν αὐτῷ πυρὶ λυθήσονται, is as much as *Cœli igne adhibito conflagrabuntur*. This to be the meaning of λυθήσονται appears, because S. *Peter* himself interprets *solvi* to be *liquefieri*. For having in the tenth verse said στοιχεῖα λυθήσονται, (i.e.) *solventur*, he in the twelfth verse repeating it sayes, στοιχεῖα τακήσονται, (i. e.) *liquefient*; Now *melting* is for refining and purifying. Nor is the word πυρούμενοι averse from this notion, the LXX. using πυρὸω for the Hebrew צרף as in the Psalms more than once: *The words of the Lord are as refined silver*, LXX. ἀργύριον πεπυρωμένον, *Psal.* 12. and so elsewhere. But when the sublunary heaven shall be thus refined, even the Ethereal lights of the Stars, of the Sun and Moon, &c. will appear to those on earth much more glorious than now they do, as sending their rayes through a purer *Medium*; so that all the world to us-ward shall be as it were renewed.

As for παρελεύσονται (or *passing away*) verse 10. it is an Hebraisme, signifying any change, or going of a thing from the state wherein it was, and answers to the verbe עבר, which signifieth both *transire* and *pertransire*, as עבר in Chaldianisme doth. And *Schindler* notes that Psal. 102. the Arabick for עברו *mutabuntur*, hath *transibunt*. In the twelfth verse it is expounded by λυθήσονται, but λυθήσονται I have already shewed is commuted with παρελεύσονται; they therefore all three of them signifie one

and the same thing; and I see no reason why we should imagine a greater *emphasis* in παλαιοῦνται for an utter abolition in the destruction by fire, than is before implyed in κατακλυσθεὶς, when he spake of the destruction by water: ὁ τότε κόσμος (*inquit*) ὑδατι κατακλυσθεὶς ἀπώλετο.

But what shall become of the invisible host, which I named as part of the στοιχεῖα of this sublunary heaven, viz. those πνευματικὰ τῆς πονηρίας, the army of wicked and unclean spirits: shall the fire of the last judgement touch these? I answer: Though the operation of the fire shall not be upon them to burn them, yet shall they also suffer by this fiery judgement, being thereby to be exiled and dejected from those high mansions, and bestowed in some lower place: for so that of *Jude* seemeth to imply. *The Angels* (saith he) *which kept not their first estate, but left their own* (or proper) *habitation, he hath reserved in* (or bound with) *everlasting chaines of darkenesse, at the judgement of the great day.* Vide Piscat. in hunc locum.

And this seemes to me to be the most literal and unforced exposition of this description of Saint *Peter*, of the *heaven* and *earths* conflagration at the day of Christ, and so to be preferred before any other.

But if a *Prophetical* strain or scheme may here be admitted, there is another way of explication, which yet in the conclusion will come to the same purpose the former did, although the way thereto be not the same. And certainly our Saviour in the Gospel describing the coming of this day, useth a Prophetical expression: *The Sunne* (saith he) *shall be darkened, and the Moon shall not give her light, and the Starres shall fall from heaven, and the powers of heaven shall be shaken.* For if this be taken literally, whither shall the *starres* fall from *heaven*, which are either as big, or many times bigger than the globe of the earth, where shall be

room

room for them? if such a scheme there be suppos'd in St. *Peters* description, th'explication may be after this manner.

*Mundus*, or the *World*, (to omit other particular exceptions) is according to the Scriptures use, either *Mundus continens*, or *Mundus contentus*, (give me leave to use those termes for distinction sake:) By *Mundus continens* I mean the compages and frame of the Physical *heaven & earth*, wherein the rest of the creatures are conteined: By *Mundus contentus*, the state or body of the inhabitants or Kingdoms of the earth. Now to whatsoever the notion of *Mundus* is appliable, there is also supposed to be an heaven and earth, as being the names and parts whereby the Scriptures express the *World*. The *heaven* then of this *Political world* is the sovereignty or sovereign part thereof, whose host and stars are the powers ruling in the *World*: In the highest place *Gods* and *Idols*; next, *Kings*, *Princes*, *Peers*, *Counsellours*, *Magistrates*, and other such lights shining in the Firmament. And at such a meaning and no other (it being an Oriental notion) may aime (for ought I can see) that supposed fastuous style of *Sapores* King of *Persia* to *Constantius* the Emperour; *Rex Regum Sapores, frater solis & lunæ, particeps* (i.e. *socius*) *syderum, Constantio fratri salutem*. But to go on: *Earth* is the *Pezantry* or *vulgus hominum*, together with the terrestrial creatures serving the use of man: Of such an Heaven, as this is, the Lord speaketh in the Prophesie of *Haggai*, cap. 2. v. 6. *Yet once it is a little while, and I will shake all Nations, and the desire of all Nations shall come*. And again *v.* 21. *I will shake the heavens and the earth, and I will overthrow the throne of Kingdoms, and I will destroy the strength of the Kingdoms of the Heathen, &c.* Of such an heaven and earth speaketh *Jeremy*, c. 4. v. 23. *I beheld the earth, and it was without form and void,* (תהו ובהו) *and the heavens, & they had no light*: *viz.* as if the World were turn'd into the old Chaos again, *Gen.* cap. 1. Sec-

rest which followeth. Of such Heavens & Earth speaketh the Lord in *Esay* cap. 51. v. 15, 16. namely, of the Heavens and Earth of the World, or state of Israel. *I am* (saith he) *the Lord thy God, who divided the sea*, (to wit, the Red sea) *when the waters thereof roared, the Lord of Hosts in his name: And put my Word* (i. e. my Law) *in thy mouth, and covered thee in the shadow of my hand*, (i. e. protected thee in thy march to Canaan) *that I might plant the Heavens, and lay the foundations of the Earth*, (i. e. make thee a State, and build thee into a Political World) *and say unto Sion, thou art my people*. Of such a kind of Heaven speaks the same Prophet, cap. 34. v. 2, 4, 5. *The indignation of the Lord is upon all Nations, and his fury upon all their Armies, &c. And all the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a scroll, and their host shall fall down, as the leaf falleth off from the Vine, and as a falling figge from the figge-tree. For my sword shall be bathed in Heaven: Behold it shall come down on Idumea, &c.* See the rest, & know that this destruction of Edom is prophesied of in no lesse hyperbolical a strain by *Obadiah*, and *Jeremy* cap. 49. from v. 7. to 22. *Ezek.* 35. v. 4. & 25. 12. which I note, lest any man wondering at the *hyperbole* of this of *Esay*, should think it appliable only to the day of judgement. And that such schemes as these were usual to the Nations of the Orient, may appear not only by the Chymical Philosophy derived thence, (which makes heaven & earth & stars in every thing) but from the testimony of *Moses Maimonides*, who (*more Nebochim part. 2. cap. 29.*) affirms that the Arabians in his time in their vulgar speech, when they would express that a man was fallen into some great calamity or adversity, used to say, *Calamus ejus super terram ejus cecidit*. Compare *Lament. 2. 1.* No question these schemes were as familiar to them, as our Poets strains and expressions are to us, though of another genius. Ours are borrowed from fables, stories,

stories, places; theirs, more from the frame of the World, the Sunne, Moon, Stars, and Elements, &c.

If such a notion of *Cœlum* and *Terra* may have place in this place of *Peter*, (and why may he not uttering a Prophesie borrow a Poetical strain?) it may easily appear what Heaven and Earth the fire at Christs second coming shall burn up and consume, *viz.* the heaven and the earth of the contained world, such as those which the former judgement by water over-whelmed and destroyed; the VVorld of wicked states and men, high ones & low ones, princes and pesants, man & beast; according to that twice repeated passage, *Esay* 2.11,17. (which the ancient Jewes interpreted of the day of judgement) *The loftinesse of man shall be bowed down, & the haughtinesse of men shall be made low, & the Lord alone shal be exalted that day: And the Idols* (these are part of the host of heaven we speak of) *he shal utterly abolish.* And of such heavens and στοιχεῖα as these, it mattereth not though we understand an absolute destruction (*viz.* of so much as shall be burned) as was in the deluge of *Noah*. And so likewise of the earth and works thereof. But whereas by the universal deluge, though only the *Mundus contentus* perished, yet notwithstanding the *Mundus continens* was therewith corrupted and depraved: In the destruction of fire it shall be otherwise; for the world of wicked ones being destroyed, the Heaven and the Earth which contained them shall be purged and refined, for the righteous to dwell therein. This Exposition I put but in the second place, because where the proper sense of the letter may be kept, I prefer it before any other.

See the Apostolic of the latter times

To conclude, if any there yet be, whom neither of the former expositions can satisfie, but will needs have the fire and burning here spoken of, to be that wherby the World is to be utterly annihilated; I could answer, that the day

of judgement is a thousand yeers; and this fire, though it be to be ἐν ἡμέρᾳ κυρίου, *in that day*, yet shall it not be in the beginning, but end thereof; the beginning being but a destruction of the enemies of Christ, and the Kingdome of Satan, and then a restauration: The end, a destruction of the whole creature it self by utter annihilation; and then St. *Peters* words, ver. 13. to be construed after this manner, *That howsoever the Heavens and the Earth shall at length be dissolved by fire, nevertheless before that shall be, we look for a new Heaven and a new Earth* (i. e. a new World or restauration) *to precede this abolition, according to his promise*, Esay, 65. & 66.

But such an exposition, me thinks, would not suit so wel with that which I take to be St. *Peters* chiefest scope in this passage, nor with the words of the holy Prophets he poynteth at, which seem to speak only of such a fire, which should precede a restauration, and not of that which should cause an utter abolition of the World: And as concerning such an utter abolition of the whole frame of Heaven and Earth, after the Oeconomy of the Redemption & victory of Christ shall be finished, it seemeth to me a mystery which hath no bottome. Howsoever, I am not perswaded this place of St. *Peter* should mean any such thing. Those passages, *Job* 14. 12. *Psal.* 102. 26. and *Apoc.* 20. 11. may seem to be of more moment. And if any such annihilation shall be, it stands more with reason it should be by the immediate power of God, without the instrument of any creature, than by fire; and that he who at first brought it out of nothing without any creatures help, should reduce it to nothing again without the help of any creature.

Δόξα τῷ Θεῷ τῷ παντοκράτορι.

## *A further Explication of* ΣΤΟΙΧΕΙΑ, *or* Host of Heaven.

### A Collection of some passages in the ancient Fathers; shewing that by Στοιχεῖα are meant the *Host and Furniture of Heaven, &c.*

JUstinus M. Apol. 1. pro Christianis, statim ab initio. Ὁ Θεὸς τὸν πάντα κόσμον ποιήσας, καὶ τὰ ἐπίγεια ἀνθρώποις ὑποτάξας, καὶ τὰ οὐράνια ΣΤΟΙΧΕΙΑ εἰς αὔξησιν καρπῶν καὶ ὡρῶν μεταβολὰς [Sic leg. non μεταβολαῖς] κοσμήσας, &c. Interpres non intellexit.

Ita accipit Theodoretus Στοιχεῖα ad *Galat. cap.* 4. Apud Theophilum Antiochenum, *luminaria* & *astra* veniunt nomine Στοιχείων.

Lib. 1. —— Τῷ ἡλίῳ ἐλαχίστῳ ὄντι στοιχείῳ. —— Et paulò post —— στοιχείων τὸν εὔτακτον δρόμον.

Lib. 2. Τετάρτῃ ἡμέρᾳ ἐγένοντο φωστῆρες. Ἐπειδὰν ὁ Θεὸς προγνώστης ὢν ἠπίστατο τὰς φλυαρίας τῶν ματαίων φιλοσόφων, ὅτε ἔμελλον λέγειν ἀπὸ τῶν στοιχείων εἶναι τὰ ἐπὶ τῆς γῆς φυόμενα, &c. *Ideò* προγνώστερα γέγονεν τὰ φυτὰ καὶ τὰ σπέρματα τῶν στοιχείων.

Ibid. —— Nec solùm idolorum cultum * Lex Divina inhibet, ἀλλὰ καὶ τοῖς στοιχείοις, ἡλίῳ, σελήνῃ, ἢ τοῖς λοιποῖς ἄστροις προσκυνεῖν. Vide & quæ sequuntur.

In Epistolâ *Polycratis* (Episcopi Ephesini) apud Eusebium lib. 3. cap. 25. de obitu *Philippi* & *Joannis*. —— Καὶ γὰρ καὶ κατὰ τὴν Ἀσίαν μεγάλα Στοιχεῖα κεκοίμηται, ἅτινα ἀναστήσεται τῇ ἐσχάτῃ ἡμέρᾳ τῆς παρουσίας τοῦ Κυρίου —— μεγάλα στοιχεῖα, Verte jam *Magna luminaria*.

Author quæstionum ad *Antiochum* inter opera *Athanasii*, Quæst. 37. (vel 16.) *Solem* στοιχεῖον nuncupat.

—— Ἐκ τοῦ λαμπροτέρου στοιχείου (*Solem* intelligit) τὸν τῶν πάντων στοιχείων [ὑπέρλαμπρον] Θεὸν γεραίροντες.

*De voce* Elementi, *vide Cyprianum in Exhort. ad Martyr. c.* 1.

J. M.

* *Respicit* Deu. 4. 19. & 17. 4.

# Of the FIRE at Christ's Second Coming.

*An Extract of Mr Mede's letter to Mr N. E. relating to some Passages in this Treatise upon 2 Pet. 3*

——CHrist our Lord shall come, when the *Beatum Millennium* is to begin ὁ νῦν κόσμος: By the Divine and miraculous efficacy whereof, the *world* that now is shall be *refined*, and delivered from the bondage of corruption, which came upon it for the sin of man.

This *Fire* of Christ's coming, and no other, was that *Ignis purgatorius*, which some of those first Fathers harped on: Namely, they supposed this *Divine Fire* should stretch even to the *souls* of the dead; And that such as had departed out of this life not fully purged of sin by Repentance here, should not be found *Fire-proof* at that day, but be refined *cum mora et dolore* before their resurrection. See that of *Cyprian* Epist. 52. *Aliud est ad veniam stare, aliud ad gloriam pervenire: aliud missum in carcerem non exire inde donec solvat novissimum quadrantem, aliud statim fidei & virtutis accipere mercedem: aliud pro peccatis longo dolore cruciatum emundari et purgari diu igne, aliud pendere in Dei Judicii ad sententiam Domini, aliud statim à Domino coronari.* Compare that of Irenæus *lib.* 1. *c.* 2. ——*Christum*

*in*

*in suo de cœlis adventu* τοῖς δικαίοις καὶ τὰς ἐντολὰς ἀντῶ τετηρηκόσι, τοῖς μὲν ἀπ' ἀρχῆς, τοῖς δὲ ἐκ * μετανοίας ζωὴν χαρισάμενον δωρήσασθαι — This conceit sure had its ground from that of *Paul*, 1 *Cor*. 3. 13. *The day* (viz. of judgment) *shal declare* [what is combustible in our works,( *because it shal be revealed by fire*; *and the fire shal try every mans work, of what sort it is*: And upon that exhortatiou of *Peter*, 2 *Pet*. 3. 14. Yet did they, at least some of them, expect *another fire* at the end of the thousand year, for the destruction of Gog and Magog, &c. —— 'Tis true there was some variation amongst those Ancients in their conceits of this Mystery.

*J. M.*

* Μετάνοια *hic pro pœna posita videtur, non virtute, quam pœnam in morâ resurrectionis constituit* Tertull.

## Some *Excerpta* out of the Fathers concerning the Renovation of the world.

### TERTULLIAN. *lib.* 3. *adversus* MARCIONEM *cap.* 24.

*NAm & confitemur in terrâ nobis Regnum repromissum, sed ante cœlum, sed alio statu, utpote post Resurrectionem in Mille annos, in civitate divini operis*

peris Hierusalem cælo delata, quam et Apostolus Matrem nostram sursum designat; & politeuma nostrum, id est, municipatum in cælis esse pronuncians, alicui utique cælesti civitati eam deputat.—Hanc & Ezechiel novit, & Apostolus Joannes vidit. Hanc dicimus excipiendis resurrectione sanctis, & refovendis omnium bonorum utique Spiritualium copiâ in compensationem eorum quæ in sæculo vel despeximus vel amisimus, à Deo prospectam. Siquidem & justum & Deo dignum, illic quoque exultare famulos ejus, ubi sunt & afflicti in nomine ipsius. Hæc ratio Regni cælestis. [N.B. Sic vocat quod in terris futurum asserit, utpote de cœlo sive cœlitùs; vel in quo cœlestis & Angelica vivetur vita.]

Post cujus Mille annos, intra quam ætatem concluditur sanctorum Resurrectio, pro meritis maturiùs vel tardiùs resurgentium; tunc & mundi destructione & Judicii conflagratione commissa, demutati in atomo, in Angelicam substantiam (scilicet per illud incorruptelæ superindumentum) transferemur in cæleste Regnum.—

In the Former of these testimonies we have *Tertullians* authority for the applying of *Ezekiels* Temple to the new Jerusalem: In the latter, for the time of the worlds conflagration and its destruction, *Tertullian* differs from the rest, I am sure from *Irenæus*. Unless by *judicii conflagratio* (*vide n. de spectaculis. c.* 30.) he meaneth that of Gog and Magog, Apocal. 20. 9. But I think he doth not.

Idem *de Resurrectione Carnis, cap.* 25.

*Etiam in Apocalypsi Joannis ordo temporum sternitur, quem*[a] *Martyrum quoque animæ sub altari ultionem*

[a] Apoca'. 6.

&

*& judicium flagitantes sustinere didicerunt; ut priùs et orbis de*[b] *pateris Angelorum plagas suas ebibat, & prostituta illa*[c] *Civitas à decem Regibus dignos exitus referat, &*[d] *bestia Antichristus cum suo Pseudoprophetâ certamen Ecclesiæ Dei inferat, atque ita Diabolo in*[e] *abyssum interim relegato,* Primæ Resurrectionis *prærogativa de soliis ordinetur; dehinc et igni dato, universalis Resurrectionis censura de libris judicetur.*

[b] Ap. 15 & 16.
[c] Apoc. 17.
[d] Apoc. 19.
[e] Ap. 20.

*Idem*, adversus Hermogenem. cap. 11.

— *Imò et judicium frustra constituit Deus, in justitiâ utique puniturus, quibus contra malum finis, cum præses ejus Diabolus abierit in*[a] *ignem quem præparavit illi Deus et Angelis ejus, priùs in puteum abyssi relegatus; quum*[b] *Revelatio filiorum Dei redemerit conditionem* (id est, creaturam) *à malo, utique vanitati subjectam: Cùm restitutâ innocentiâ et integritate conditionis*[c] *pecora condixerint bestiis, et parvuli de serpentibus luserint; cum*[d] *Pater filio posuerit inimicos sub pedes, utique operarios mali.*

[a] Ap. 20.
[b] Rom. 8.
[c] Isa. 11.
[d] 1 Cor. 15.

## ORIGINES contra Celsum, lib. 3.

Οὐκ ἀρνούμεθα τὸ καθάρσιον πῦρ, καὶ τὴν τοῦ κόσμου φθορὰν, ἐπὶ καθαιρέσει τῆς κακίας καὶ ἀναικαινώσεως τοῦ παντὸς. Interpres hîc non bonâ fide egit.

*Idem* in Jerem. Hom. 13. *Siquis servaverit lavacrum Spiritûs Sancti* (*i. e.* ut paulo ante innuerat, *qui sanctus est, neque post fidem et magisterium Dei rursum ad scelera conversus est, qui mortale peccatum non commiserit*) *iste in Resurrectionis Primæ parte communicat. Siquis verò in secundâ Resurrectione ser-*

*servatur, iste peccator est, qui ignis indiget baptismo,* &c. [alludit ad illud *Mat.* 3.11.] *Quamobrem cùm talia post mortem nobis residere videamus, Scripturas diligenter simul recitantes, reponamus eas in cordibus nostris, & juxta earum vivere præcepta nitamur; ut ante excessionis diem (si fieri potest) peccatorum sordibus* [sic vocat leviora peccata, seu passiones animæ, ut paulò ante] *emundati, cum sanctis valeamus assumi, in Christo Jesu,* [annon respicit, 1 *Thes.* 4.16,17.] *cui est gloria, & imperium in sæcula sæculorum. Amen.*

Quamvis non dubito quin *Hieronymus* (qui in Prol. ad Orig. homil. in Ezech. fatetur se vertisse 14 Originis homilias in *Jerem.*) hîc Originis sententiam nonnihil immutando emolliverit; tamen satis adhuc remanet, quo Origines cum Millenariis sensisse arguatur.

* Methodius *Olympi Lyciæ, deinde Tyri Episcopus, in libro de Resurrectione contra* Originem *apud Epiphanium* (Hæres. 74.) *interloquente Procl.*

Et verò Ταραχθήσεσθαι τὴν κτίσιν, ὥσπερ τεθνηζομένην χρὴ τὴν ἐνπύρωσιν, ἵνα ἀνακτισθῇ, οὐ μὲν ἀπολεῖσθαι προσδοκητέον, ὅπως οἱ ἀνακαινοποιηθέντες ἐν ἀνακαινοποιηθέντι κόσμῳ, ἄγευστοι λύπης κατοικήσομεν, &c.

J. M.

* *Martyrio coronatus est, ad extremum novissimæ persecutionis; vel ut alii, sub* Decio *&* Valeriano. *Petav.*

Δόξα τῷ Θεῷ τῷ παντοκράτορι.

Printed for SAMUEL MAN, at the sign of *Swan* in *Paul*'s Church-yard. 1652.